Numb. 1.

Britaines Remembrancer:

Of the most remarkable Passages in both

KINGDOMES.

From Tuesday the 12. of Mar. to Tuesday the 19. of Mar. 1642. 1643.

Britaines old *Remembrancer*, speaking of the Clergie, and Prelates, saith thus:

One part of these will for preferment strive,
By lifting up the Kings Prerogative
Above it selfe: They shall perswade him to
Much more then Law or Conscience bids him do,
And say God warrants it, &c.

MVSEVM BRITANNICVM

Anticus (you may be sure) will have a fling at the *Remembrancer* next weeke, as another of his enemies in print. The *Remembrancer* freely gives him leave from time to time publish to the world, wherein he informes amisse.

I begin with the *Arch-bishop of Canterbury*, who had been long before this time brought to his *Triall*, but for the *policy* of the enemies of the Parliament, who to prevent *Delinquents* from being brought to *Justice*, have so involved the Kingdom in *blood*; as that it hath been their worke to make themselves a being, and ever since these distractions, the better to enable them to bring *Delinquents* to *punishment*.

Match the 12. the little *Bishop* was brought to the Barre of the house of Peeres, where after he had kneeled a while, was commanded by my Lord *Grey* of *Wark*, Speaker of the house

of Peeres *Pro tempore* to rise up, the *blacke Rod* standing behinde him, and Master *Burton* on the one hand, and Master *Pryn* on the other, so that he could not looke on either hand, but see objects of his cruelty.

The Members of the House of Commons that this day opened the matter of evidence against him, were Master Serjeant *Wilde*, and Master *Maynard*.

The first thing his little *Grace* insisted on, was, that the honourable House of Commons would give him all his charge, before he gave any answer, in regard he was old, and his memory was short, and the Articles were generall, and he would answer all the Charge together.

Master *Maynard* replied, his memory would be worse, when charged with many particulars, and so to answer them, then to answer to every particular Charge as it is given, and while it is fresh in memory; besides, the inconvenience to have witnesses to be crosse examined on other dayes, then when their evidence is given against the prisoner; and lastly, that their Lordships would finde a difficulty to passe their judgement, on all together without hearing a particular answer to every particular Charge; as it is given in evidence.

After the prisoner had withdrawn a while, he was called in againe, and commanded by the House of Peeres to make his particular answer to every Charge, as it was given in order.

Whereupon Master Serjeant *Wilde*, after the Charge was read, made his observations of the charge, and of the disposition of the prisoner speaking to this purpose.

That after a long travaile, this Charge against the prisoner was come to its birth; that if all the oppressions, all the usurpations, and irreligious courses that have been used by any person, or in any age were lost, they may be found in this person, in this Cause, which was fit for the Justice, and cognizance of that *high and honourable Court*.

That this hath been so long uncalled for. He cannot say desire

red

red by either House) no man can think strange, that do but consider the great danger and affliction of the times, the death and absence of divers Members that have been employed and taken paines in this businesse.

That he did look upon the Arch-Bishop of Canterbury as a person, that hath been the Author of all the extravagant, illegall, and tyrannicall proceedings and sentences in the Court of Starre Chamber, High Commission Court, and all other Courts of publick justice; and of suppressing of godly Ministers, and preaching: and of doing his utmost endeavour by the best art and skill he could, to introduce Popery, and to overthrow Religion, Lawes, and Liberty.

The Bishop replyed, That he begged leave of their Lordships to speak a few words, in answer to the *Serjeant*, who spoke to this purpose; That it was not a paine, but a torment, to answer at such a Barre; considering he was a person, in Holy Orders, and in the highest place the Church of England could afford him.

That he hath so lived, whatsoever hath been laid against him, that he is not ashamed to live, nor afraid to dye.

For the Lawes of the Land, that he hath been a strict observer of them all the dayes of his life, as my Lord *Coventry* could witnesse, were he living.

For Religion, that he was as constant in his opinion, without shifting his Tenets, for by-ends or preferrences, as ever any was, ever having regard to the Lawes of the Land, concerning the same.

For the introducing of Popery, That divers Libels and Scandals have been published, to make the world believe his opinions were that way. That if his conscience would have let him gone over to them, he should not have wanted either honour or profit: No not a *Cardinals Cap*.

That nothing but truth may be spoken against him, and then, Let what can be said between Heaven and Hell, he cares not.

That if he intended to go that way, he took the wrong course to convert above twenty two persons that were going to *Rome*, and setled their consciences well in the Protestant Religion.

Some of those he so setled, were Mr. *Birkhead*, a Scholar in the University of Oxford, who was going to be of the Church of *Rome*, till he converted him.

The naming of this Gentleman caused the House of Peeres, and the whole Auditory to laugh, because *Aulicus* is of that name.

Whereupon the Bishop replyed, It was *Birkhead*, not *Birkenhead*, which was the person he conceived their Lordships meant.

[However it is well known, that Mr. *Birkenhead* that writes *Aulicus*, was brought up in the Arch-Bishop of Canterburies house under Doctor *Bray*, and did license bookes there; and therefore he may perhaps be the same man notwithstanding the Bishops saying to the contrary.]

Another of his Converts, was the Duke of *Buckingham*: how loose a Convert, and how infamous for his Courtes, all the Kingdome knowes.

Another Convert, was the old Dutchesse of *Buckingham*: what a ranke Papist she continued, and so dies, notwithstanding his Graces Conversion, is well knowne.

Another remarkable Convert, was the Lord *Mayo* of Ireland: a notorious Rebell in Ireland, that hath wallowed in the bloud of the Protestants, from the beginning of the Rebellion.

All the rest were little better Converts then these: And particularly, Master *Chillingworth*, who was the two and twentieth, and last Convert of his making: and his Grace did appeale to the Lords, what service Doctor *Chillingworth* had done to the Church by his Writing, and did challenge all the Bishops and Divines of England to shew the like example.

What Answer Master *Peters* gave the Bishop after he came from the Barre, concerning the number of Converts, you shall heare in the next, if this, my first fruits finde acceptance.

His little Grace concluded with thanks to their Lordships, for their patience to heare him, giving a defiance to any body to accuse him, of holding the opinion of Adoration, Transubstantiation, or bringing Innovations into the Church.

March the 12. the little Bishop was againe brought to the Barre, Master *Maynard* managed the Charge. It appeared upon proofe, out of his own memoriall, of his own hand writing, which was found about him in the passages of the fifth of December: That upon the Kings declaring himselfe for a Parliament: They were bound to assist the King in extraordinary waves, if the Parliament proved *peevish*, this in effect was confirmed by the testimony of Sir *Henry Vane*, upon the dissolution of that Parliament.

To this the Bishop answered, that it was *impossible* he should be guilty of the abolishing of Parliaments, for he was one of the three that moved the King to call that Parliament, and besides in his answer to Dr. *Fisher*, he had writ in maintenance of Parliaments besides, if the words charged be true, he spoke them without malice or conspiracy.

Then it was proved against the Bishop by severall witnesses, his countenancing of that illegall Tax of Ship money, his punishing of such as refused to pay it, or collect it, by committing them to prison by Warrants under his own hand, also his imprisoning of men, for refusing to pay Knighthood money, Lone money, and Tunnage, and Poundage telling such men that refused the payment of such illegall Taxes, that they eat the Kings bread out of his mouth; also in the Soap makers project, that he said, he would make a *Proclamation equall to a Statute law*, as in much force, the like he said of the Cannons.

It was further proved against him, his frequent preferring such men to great places, that did preach or write most against the Common law of the land, as Dr. *Manwaring*, who preached the King had right to order all without consent of his people, after he was sentenced in plaine Parliament he preferred him: Dr. *Harding* and Dr. *Duval* was likewise preferred by him, this was proved by writings under the Bishops own hand: Likewise, when he was often addressed unto to suppresse *Cowlyes* interpreter, where under the title *King* or *Rex*, and Prerogative, he writ, that the *Prerogative of Kings is above the Common Law and above Parliaments*, yet notwithstanding he put off the parties that complained unto him, severall times, in a slight manner, and bid them go to Sir *John Lamb*, though they shewed his

Grace, the Proclamations formerly made, for the suppressing thereof, and the bookes came out accordingly. But his punishing of good Subjects and other persons, in long and close imprisonment for preaching any thing in maintenance of the Laws of this Land, was fully proved by several witnesses.

The answer he gave to the most part of all these charges was, that it was *impossible* he should do any such thing, for he ever stood for the maintenance of the Common Lawes of this Land.

The Commons assembled in Parliament, well weighing their mock-proffers for peace at Oxford, and considering their intentions thereupon, to set out a Declaration to the Kingdome, That the Parliament is averse to peace; they have thought fit to resolve as followeth:

Whereas there have been many endeavours from Oxford, by Declarations, Messages, and other wise, to raise a belief in the people, and in forreine parts, that they were inclined to peace, and the Parliament averse to it, notwithstanding that the severall means and addresses to the Parliament for that purpose have been such, as in conclusion did appeare clearly to hinder and obstruct the same; which the House of Commons taking into consideration, & that the Parliament hath alwayes endeavoured a firm and just peace, they do think fit of themselves further to prosecute the same; finding the Committees of Scotland by instructions to joyne with them, to consider and prepare grounds for a peace, as by mutuall advice and consent, may bring all his Majesties Dominions to a happy and safe peace, for which purpose they passed this Vote further.

Resolved, &c. That the Lords and Commons now assembled in Parliament, which have given their consent, or have been aiding or assisting to the present comming in of the Scots into England in a warlike manner, have therein committed High Treason.

Resolved

Resolved, &c. *That the Lords and Commons now remaining at Westminster, that have given their Vote or consent for the making and using a new Great Seale, have thereby counterfeited the Kings Great Seale, and therein committed High Treason.*

Resolved, &c. *That the Lords and Commons now remaining at Westminster, that have committed the Crimes mentioned in the three former Votes, have therein broken the trust in them reposed by their Country, and ought to be proceeded against as traitors to the King and Kingdome.*

Resolved, &c. *That all the endeavours and offers of peace and Treaty made by his Majesty by the advice of the Lords and Commons of Parliament assembled at Oxford, have been refused and rejected by the Lords and Commons remaining at Westminster.*

The House of Commons have Ordered, that these Votes be inserted into a Declaration to the Kingdome, to *undeceive* the people.

Sir *Alex. Denton* and Col. *Smith*, formerly two Members of the House of Commons, till they were put out for deserting the Parliament and taken prisoners in Buckinghamshire, were brought prisoners to the House of Commons, and called into the Barre, and kneeling on the bare boards, were required to make answer to the House, whether they had not taken the former Protestation and Covenant, nor to desert this Parliament, nor to adhere unto or aide the forces raised against the Parliament. To which they answered, They had taken such a Covenant. Then Colonell *Smith* being demanded if he or some Officer of his Regiment did not bear in a Cornets Colours, The City of London pourtrayed with this Motto, *Vrbs illa Vrbs Rebellis, Nocens Regibus.* He confessed it was his Majors Colours, not his own.

This Colonell *Smith*, is *Britannicus* his sprusse Gentleman, that was combing his haire when he should have been fighting.

The next day after these two prisoners came to Town, there was a Gibbet set up in the Pallace yard, which occasioned a great concourse of people; some saying (till the certainty appeared after words) that the sprusse Colonell was to be hanged, others said *Antiochus* was discovered at the Bishop of *Canterburies* Triall, was to be hanged: but most said the Bishop himselfe was to suffer; but the truth was, it was set up in memory of Sir *Richard Greenvile*, which you may perceive by these ensuing lines, which was affixed to the Gibbet:

Whereas *Richard Greenvile* hath of late presented his service to the Parliament, and hath been entertained by the Parliament as a Colonell of a Regiment of horse; and whereas the said *Greenvile*, contrary to his promise, engagement, and honour of a souldier, hath basely, unworthily, and faithlessly deserted the said service; and felonniously carried away the money paid unto him in regard of the said service; These are to proclaime the said *Richard Greenvile* Traitour, Rogue, Villaine, and Scellum, not onely incapable of military imploiment, but of all acquaintance and conversation with men of honesty and honour; and this Proclamation in the mean time to be nailed on the Gallowes, whilest it shall please God to deliver the said *Greenvile* into the hands of justice, that he himselfe may supply the room of this Proclamation.

If the like course had been taken with faithlesse *Forlescue*, *Hugh Cholmley*, and the rest of the Runnegadoes, it had perhaps prevented *Greenviles* apostasie. This *Green-*

Grace, the Proclamations formerly made, for the suppressing thereof, and the bookes came out accordingly. But his punishing of good Ministers, and other persons, in long and close imprisonment for preaching any thing in maintenance of the Laws of this Land, was fully proved by several witnesses.

The answer he gave to the most of all of these charges was, that it was *impossible* he should do any such thing, for he ever stood for the maintenance of the Common Lawes of the Land.

The Commons assembled in Parliament, well weighing their mock-proffers for peace at Oxford, and considering their intentions thereupon, to set out a Declaration to the Kingdome, That the Parliament is averse to peace; they have thought fit to resolve as followeth:

Whereas there have been many endeavours from Oxford, by Declarations, Messages, and other Wayes, to make a belief in the people, and in forreine parts, that they were inclined to peace, and the Parliament averse to it, notwithstanding that the severall means and addresses to the Parliament for that purpose have been such, as in conclusion did appeare clearly to hinder and obstruct the same; which the House of Commons taking into consideration, & that the Parliament hath always endeavoured a firm and just peace, they do think fit of themselves further to prosecute the same; finding the Commissioners of Scotland by instructions to joyne with them, to consider and prepare grounds for a peace, all by mutuall advice and consent, may bring all his Majesties Dominions to a happy and safe peace, for which purpose they passed this Vote further.

Resolved, &c. *That it be referred to the Committee of both Kingdomes, to consider of and prepare some grounds for setling a just and safe peace in all his Majesties Dominions, such as both Kingdomes may consent unto, and* prosecute.

This Vote was communicated to the Lords for their concurrence, on Thursday last.

But such is their temperature at Oxford, that nothing is so hateful unto them as Peace; and this appeares by the ensuing Votes, whereby the Lords and Commons of Parliament (as they call themselves) assembled at Oxford have agreed upon; purposely, to avoide all addresses for peace.

Resolved upon the Question, *That the Lords and Commons now remaining at Westminster that have given their voices, Consents to the setting of forces under the command of the Earl of Essex, or have been aiding, assisting, or assisting thereunto, have levyed and make War against the King, and are therein guilty of High Treason.*

Resolved, &c. *That the Lords and Commons now remaining at Westminster, which have given their consent, or have been aiding or assisting to the present coming in of the Scots into England in a warlike manner, have therein committed High Treason.*

Resolved

Resolved, &c. That the Lords and Commons now remaining at Westminster, that have given their Votes or consent for the making and using a new Great Seale, have thereby counterfeited the Kings Great Seale, and therein committed High Treason.

Resolved, &c. That the Lords and Commons now remaining at Westminster, that have countenanced and abetted the late Tumults, have therein broken the trust they were put in by their Countrey, and have to be proceeded against as Traytors to the King and Kingdome.

Resolved, &c. That the Declaration and Votes of Peace and Treason made by his Majesty by the advice of the Lords and Commons of Parliament assembled at Oxford, have been seduced by the Lords and Commons remaining at Westminster.

The House of Commons have Ordered, that these Votes be inserted into a Declaration to the Kingdome to undeceive the people.

Sir Alex. Denny and Col. Dalby, formerly two Members of the House of Commons, but they were put out for deserting the Parliament and taken prisoners in Buckinghamshire, were brought prisoners to the House of Commons, and called into the Barre and kneeling on the bare boards, were required to make answer to the House, whether they had not taken the former Protestation and Covenant not to desert this Parliament, nor to adhere unto or aide the forces raised against the Parliament? To which they answered, They had taken such a Covenant. Then Colonell Smith being demanded if he do know Officers of his Regiment did not bear in a Cornets Colours, The City of London pourtrayed with this Motto, Urbs illa Urbs Rebellis, Nescam, Kessins? He confessed it was his Majors Colours, but he was not in the

This Colonell Smith is a Gentleman, that was coming his Leare when he should have been fighting.

The next day after these two prisoners came to Town, there was a Gibbet set up in the Pallace yard, which occasioned a great concourse of people; some saying (till the Custome appeared to be made) that the Irish Colonell was to be hanged, others that Smith was discovered to be Bishop of Canterbury's Cousin, was to be hanged: but most said the Bishop himselfe was to suffer, but the truth was, it was set up in memory of Sir Richard Grenvile, which you may perceive by these ensuing lines, which was affixed to the Gibbet:

Whereas Richard Grenvile hath of late put into his service to the Parliament, and hath been entertained by the Parliament as a Colonell of a Regiment of horse, and whereas the said Grenvile, contrary to his promise, engagement, and honour of a Souldier, hath falsely, unworthily, and faithlessly deserted the said service, and feloniously carried away the money paid unto him in regard of the said service; These are to proclaime the said Richard Grenvile Traitour, Rogue, Villaine, and Scellum, not onely incapable of military employment, but of all acquaintance and conversation with men of honesty and honour, and this Proclamation is for a sign never to be taken down from the Gallowes, untill he shall please God to deliver the said Grenvile into the hands of Justice, that he himselfe may supply the roome of this Proclamation.

If the like course had been taken with faithlesse Essex, Hugh Cholmley, and the rest of the Runnegadoes, it had perhaps prevented Grenvile's apostasie. This Gren-

with took the Covenant, and made great protestations and asseverations in private, of his resolution to live and dye with the Parliament. He had two Whores in town, and the one finding more favour from him then the other, gave out some words insinuating his intention to desert the Parliament, which caused him to go sooner to the enemy then he intended.

I shall not adventure to expresse any thing concerning Scotland, by conjecture, by Letters it is certified thus, dated at Sunderland the 12. of march instant, that Generall *Lesly*, and the Comissioners were at Sunderland, six miles on this side Newcastle, and that a great party was gone to Hartlepoole, whether to Quarter there, or besiege that place, the Letter mentions not; that the Earle of Newcastle is retreated back into Yorkshire, leaving part of his forces to make good the passage over Teese, that Newcastle enclose begirt.

From Hull, that the Lord *Fairfax* hath brought to Hull, the Ordnance and Armes he took at Stamford Bridge, & hath slighted the workes, and broken down the bridge.

From the Camp before Newark it is certified, that the enemy within is resolute, and hopes for succour, either from the Marquisse or the Prince of Cumberland, to whom the Queen hath writ two Letters to raise the Siege, they are and have been a good while within Pistoll shot, and they in the Town want salt and fire, & cannot long hold out.

Colonell *Massy* hath sent to the Earle of Denbigh, and Sir *Thomas Fairfax*, and Colonell *Kerr*, that he is able to hould out this six moneths, admitting the Town were close besieged, and therefore if any designe, and a fair opportunity be offered, that they would pursue that, or else attend Prince *Ruperts* motion.

At Rumsey in Hampshire, Colonell *Norton* his forces possessed themselves of the Town, while Sir *William Waller* faced Winchester, the enemy that deserted the Town in the night, met with a party of their own, towards the new Forrest, and conceiving them to be Colonell *Nortons* forces fired on them, and routed one another, and slew many on the places, but being afterwards reconciled, such as were unwounded, and not fled, returned to the Towne, and surprised Colonell *Nortons* forces, and took 40 hundred prisoners, whereof twenty escaped.

The Archbishop of Canterbury was brought to the bar again, Saturday and Monday last; The Charge those two days made good against him, was, his endeavour to make an Order at Councell Table equall with an Act of Parliament, and thereby did his endeavour to subvert the fundamentall Lawes of the Land.

His answer did principally consist in affirming, that though his hand was at such warrants, which may bear that construction, yet there were other Lords hands at it, and therefore it was the Act of the Board & not his Act singly: The Lords that for most part subscribed with him, were Coventry, *Cottington*, *Dorset*, *Salisbury*, &c.

The Charge concerning Mr. *Pryn* was to some purpose, but he was not able to give any answer; save only, that he did not that day he was sentenced, to loose the remnant of his ears, give any sentence against him, and yet after the sentence was past and executed, and that Mr. *Pryn* had lost the remnant of his ears, and was branded in the face with hot irons, this little Bishop caused him, as also Mr. *Burton* and *Bastwicke*, to be banished to the Ilands and there keep close prisoners for three years together, and their wives were ordered by his little Grace and the rest, to be kept close prisoners, if they did presume to land in the Iland where they were prisoners, to see the dressing of their soares, or offer to send their husbands victualls or cloathes, but that grave and the rest did further order, that whosoever, did but offer to look on the prisoners, or speak to them, or give them any relefe, that they should be complained of, to the Councell Table and accordingly, a *Pro warranto* was brought against the City of Coventry, for assisting Mr. *Pryn*, and looking on him as he did through the Towne, likewise at Westchester those that did but look on him with a sorrowfull countenance, were questioned in the high Comission at Yorke, and there sentenced deeply in fine and imprisonment, and publique Acknowledgement for the great sinne they had committed against God, in visiting Master *Pryn*.

Number 8.

The Spie,

Communicating Intelligence from Oxford.

From *Tuesday* the 12. of *March*, to *Tuesday* the 19. 1643

THe last week I acquainted you with the usuall Method, wherewith *Aulicus* is wont to compose his Pamphlet, which because it was delivered at randome, and in a confused way, without mentioning the particulars in order; I thought it convenient to reduce them to these five heads,

The Councell of State.
The League and Covenant.
Lying slaunders against The Reverend Assembly of Divines.
Our Armies.
Our Brethren of *Scotland*.

These are his subject matter, the Markes whereat he darts the virulent Speares and Arrowes of his Invention, to wound our most Religious cause, and legall proceedings against his miscreant partie, Incendiaries and enemies to God and their Country. The dregge end of his book is nothing else but frothy quibbles upon our Weekely Diurnalls. I am resolved for the time to come to trace him in his owne Method, and follow him close at the heeles, and ransack every crannie, every turning and winding of his bottomlesse sprene, that I may lay open and discover unto those who are apt to be deluded, the most obscure secrets of his venemous hints and sleeves, which he makes use of to ensnare mens understandings in a desperate sence.

First then, as for the *Councell of State*, like a mischievous villaine, he mis-informes the people which are right simple for his turne, that *they contrive to make themselves States*. *States* they are indeed selected and chosen out of the grand Estates of the Kingdome in Parliament with an unanimous consent, who after grave and mature deliberation, were by the rest entrusted with the manna[illegible] of the great and weighty affaires of the Kingdome for a short time. It was time *Aulicus* to make themselves something, when as there are so many stubborn sticklers at *Oxford*, which conspire by Armes, undermining, and treachery, to make them nothing to *nullifie* this present Parliament, and in the ruin of their Privileges to bury the glory, and happinesse of our Nation.

He tels us that *certaine Instructions are to be sent to Mr. Strickland* in *Holland*, *to beget a faire report of the proceedings in England*. They are your very words *Aulicus*; if you meane by the proceedings in *England* the proceedings of the Parliament, I am glad to heare that you deale with us in such ingenuous termes, as to acknowledge their proceedings to be *the* proceedings in *England*, for indeed theirs are and ought to be the onely proceedings in and of *England*. But thou art too full of black malice to meane in the least wise so candid a confession, and I am sorry you have such malignant *Philosophie*: thou knowest the *Axiome*, *Generatio est ad esse, the end of Generation is begetting is to give a being to that which is not*. Why collect thou us then of Master *Strickland* begetting of that which is so rife already not onely in *Holland*, but the whole Reformed Countries in *Christendome*, where there needes not I hope any Instructions to beget a good report of our actions, as long as the *Gospel* is there, the Defence whereof was sufficient Instruction to our *Brethren of Scotland*, that there was a necessity of joyning, and mutuall Covenanting with us, whose brotherly and Religious resolution cannot but stir up other Reformed Churches to lend their helping hand, whereby we may be the better enabled to chastize the enemies of our Religion.

But *Aulicus* saies the *States Generall hath hitherto discountenanced this groundlesse Rebellion*. We know of no Rebellion but an *Oxford* Rebellion, and an *Irish* Rebellion, and I will not say that these are groundlesse, for they are grounded upon the Protestant Religion in presence, but upon Popery in earnest, this is their true foundation, whereupon these rest a false structure of Religion, Privileges, and liberty, which must make a fine shew to the world for a time: And if it should please God to afflict his Church here so far,

as to give leave to these bloody Actors now upon the Stage to Act over all their intended Tragedies, then this specious Sceane would be altered and cast down, and after they have shated our Estates and fortunes among them, other representations would make proofe unto the world of their former intentions. As for the *States Generall*, *Aulicus*, we cannot but be confident of them, between whom and us there be so many Common, and mutuall strong relations, and as concerning the *Generall of the States*, we hope and beleeve he is more firme in the true Religion, than to be staggered by his Allyance.

He tells us of differences here concerning the *Oath of Secrecie*. Such false insinuations as this are the maine secrets of *Aulicus* his trade: I will take my oath there is so much secrecie in this businesse that no man knows it but himself.

He tells us *that a member said we are able to stand upon our owne legs*. It is more then the old soakers in your *Inns* could do for 24. houres if they had any Wine.

He tells us that Old Sir *Harry's* man sayes ere long it will come to passe. I beleeve Sir *Harry's* man is none of the *Minor* Prophets; for whether you have wine or no wine, you cannot stand long upon your legs.

He tels us *that the Plot must go on, though it breake all Rules and Priviledges of Voting*. How now *Aulicus*! *In vino veritas*; What tippled upon *Munday* in the very beginning of the weeke, and confesse all in thy drink? more of this will spoile thy preferment.

He tells us that *many Members here have Pensions*. It is then, *Aulicus*, because you have been so Tygar-like as to plunder them: And here is our comfort, If your *Wild-Irish* beasts, which are brought over on purpose to do mischiefe, do plunder our friends we have a releefe called Sequestrations.

He tells us that *Master* Francis Rous *is made Provost of* Eaton, *and that he hath deserved better for turning* Davids *Psalmes into Meeter, almost as well as* Hopkins *and* Wisdome. That worthy and learned Patriot is indeed made Provost of *Eaton*, which though it be a place of eminencie sufficient to make him envied at *Oxford*, yet he is not so far behind hand in merit towards his Country, but that some more excellent reward may be thought on for him: and as for his Meeter in *Davids* Psalmes, all men free from *Oxford* infection must confesse it excellent, and the onely worthy peece to be published instead of *Hopkins* and *Wisdome*. Tell your companions, *Aulicus*,

it is such rare Meeter that it will do their hearts good to sing *Miserere mei*, the Psalme of mercy upon a ladder.

He tels us that *Master Bulstrode Whitlocke hath gotten new lodgings in the* Middle Temple, *which belong to Sir* Richard Lane, *lord chiefe Baron of the Exchequer*. Then Master *Bulstrode Whitleke* is provided for, *Aulicus*, as well as others, and become Land-lord over that *Lane*, and I hope the Parliament will shortly Sequester his Baronie and confirme it to deserving Master *Whitlocke*; for there is a gutter in that *Lane* which runnes nothing but corrupt Law into the vile, common *Junto*.

He tells us that the *Lord* Howard *of* Escrigh *hath* 2000. l. *per annum, given him out of sequestred lands, but that it is impossible to have* 2000. l. per annum *out of his Lordships revenues*. I beleeve, *Aulicus*, he hath greater revenues than a dozen of your upstart Lords and Knights together, one part whereof were sufficient to make some of them Gentlemen.

He tells us that *hope of being Masters of other mens estates makes armed Rebels active and diligent*. I beleeve this, and therefore that they might compasse their ends the sooner, they have Armed so many *Rebell Irish* within this Kingdome; but they must step over a great many bogs before they come to possession.

He tels us of the taking of *Hilsdon* House, and here he hath invented a notable story of the cruelty of our Souldiers. First he tells us that *they killed none but in cold blood*. (Then they were not *Welch* men and *Walloones*, which make no difference when their blood is up, but put all to the sword without remorse or distinction; and therefore they were here payed home with due revenge in cold blood for their bloodinesse, being most of them *Welch* and *Walloones*.) Then he tels us that *an old fellow of* 82. *yeares old belonging to the Kitchin, who tooke up a cleaver to revenge* Sir Alexander Denton *as he was haled through the kitchin, and had his braines beaten out for his labour*. (Great reason they should cleave his braines which would have cleaved theirs.) That *the Children had their clothes torne from their shoulders*. (They are Babies that will beleeve thee.) That *the Women were stript almost naked, and made to march up to the knees in dirt*. (They were dunghill sluts and loved to be dabling naked.) That *they were reviled and called bloody Ammunition Whores, and by the favour of their kindred had Carts allowed them*. (How this hangs together; they went up to the knees in dirt in Carts: sure they were extraordinary deepe wayes and very low wheeles. But

grant that they were put in Carts, it seemes they were notable whores that their kindred tooke care to have them Carted.) That *the men were driven barefoote to* Padoury *Church.* (Very likely there were some among them which counted themselves meritoriously happie in walking bare-foote to Church.) That *the Minister of the Parish was forced to walke barefoote too.* (It may be he was of their Religion, and then it was very meete he should walk before to give good example.) That *they said because he was leane they pull'd off his shooes, and meant to turne him a grazing.* (They did him a curtesie, for by that meanes he might grow into flesh and fashion againe, for a Prelaticall affected Priest leane, is much out of fashion.) Thus we have done with *Hil'd n* house.

From *Buckinghamshire Aulicus* is skipt into *Scotland*, and brings Newes from thence that our Brethren *have made an Ordinance for raising Monies by Excise in* Scotland. *That they have made also an Ordinance for putting themselves into a second Posture of Defence, which tells us, that the Estates now presently Convened, considering the Desolations of the Kingdome of* Scotland *do increase, by having Armes and Ammunition taken thence for the Army now in* England, *whereby the Country is neither well able to compose intestine frayes, nor protect it selfe from Forraigne Invaders, therefore the said Estates doe, and have Statuted and Ordained, that all Colonells and Committees of Warre shall muster all Fensible Persons within their severall Presbyteries, and shall also search all Houses and Cotes for Armes, and distribute the said Armes to those that want, according as the Committees of Warre shall be directed by the* COMMITTEE OF ESTATES. This is likest truth of any thing that ever I met with in *Aulicus*, and I thanke him for the Newes.

He tells us that our Brethren *resolve never to hearken to Peace more.* I am confident. *Aulicus*, they will never have any Peace with you, unlesse you returne to a better minde, for their Resolutions are to helpe to roote out all Antichristian stickiers, and to settle Religion in the purity thereof among us, and to resolve Popery and Tyranny and all your stratagems into nothing.

Which because *Aulicus* feares; he thinkes it his best course to raile exceedingly against them, hoping by that meanes, if it were possible, to lessen their reputation and esteeme among the people, and saies *That the drift of their first and last Covenant, is first to foole us out of our money, next out of our obedience, and that they*

come

come into England *for* Roote *and* Branch *of we have*. By your leave Sir *Villanie*; if venemous paſſion will give thee leave to heare an anſwere to thy moſt impudent ſlander. Know that the whole Nation is ſo ſenſible of thoſe benefits received formerly by the aſſiſtance of theſe gollant *Scots* whom thou ſeekeſt to traduce unto the world, that they count the greateſt ſum but a cheape reward to gratifie ſuch faithfull friends, whoſe aimes in this Kingdome we are fully ſatisfied to be no other, then what will ſuite with the ſolemne League and Covenant, and are expreſly mentioned at large in their owne *Declaration*.

He tells us that *this Weeke Prince Rupert hath made us ſenſible of our Cauſe*. The young man makes not onely us but many others ſenſible indeede of our Cauſe by his cruelty and plundring, even to the utter condemning of yours, and your ſenſeleſſe courſes: But Colonell *Cromwell* will ſhortly go and tutor this blood-Leech this curſe of plundred Widdowes and Orphans, to a little more moderation.

He tells us *of his advance towards* Draighton 14. *miles from* Shrewesbury, *where Sir* Thomas *and Sir* William Fairefax *Horſe were all quartered, Sir* William *being in perſon there, the* Prince *he ſaies behaved himſelfe moſt miraculouſly, and with two Troopes onely Charged through the body of our Army, which made them run moſt ſhamefully*. Yes, with 2. Troopes frighted a whole body of an Army. This was juſt ſuch another miraculous peece of ſervice as that was laſt weeke of Captaine *Purdon* and his Lieutenant at *Holm* Bridge neere *Wartham*, with 20. horſe and 25. foote againſt 300. Horſe of ours, and in the end got the victory. I have of late read of never a skirmiſh in *Aulicus*, which was not as ſtrange as theſe two; And if the fellow be not told of it, he will ſtill go on in this ſhamefull way of lying. This it is to be of the Popiſh Religion, they expect nothing but miracles for the propagation of their Cauſe, he knowes of what ſtraine moſt of their friends are, Popiſhly and Superſtitiouſly affected, and therefore they expect *lying Wonders*, otherwiſe they are out of opinion of any affaires which are not ſeconded with ſome prodigious ſucceſſe or other.

He tels us that *Sergeant Major* Leg *often faced* Wem. This is that fellow which was once called Captain *Leg*, renowned for his roguerie in the *North*, and diſſervice to the State, at the firſt coming in of our *Brethren* to aſſiſt us; when they moſt valiantly put thoſe *Roman* Frogs and Caterpillers to be holding to be their legs at *Newbury*, and

leave

leave off the use of their hands: I hope when he next shewes his face in *London*, it will be blindfold with a handkerchiefe.

Hee hath so often railed against our *Sacred Solemne League* and *Covenant*, that he hath utterly spent his venome against it, and therefore he sayes little or nothing this week, though some other Jesuited braines have been suborned with pensions to take pen in hand, and abuse it in a Pamphlet made for the purpose, which hee tels us *came out on* Friday, *March* 8. and sayes, it is *a materiall short Discourse, called* The Iniquity of the Solemn League and Covenant, which he praises to be *sufficient to satisfie any one*. I feare it is such an unhealthy paper, that it will not indure *London* ayr: One debate in the *Synod* would dissolve it, and resolve it, and resolve the people of the vileneſſe of it: But now I bethink my self, I do the Rascall, or Rascalls that made it, too much honour to mention it as worthy ther pensall; I mean, my self, to send it abroad in a new suit of conscionable honest divinity, after I have first brushed off the venomous Cobwebs and *Iesuitisme*, and wiped away all the mouldinesse of Prelaticall dawbings and Sophistrie.

He tels us that Sir *William Waller*, *that the two City Regiments may continue with him still, else his small forces will become none at all.* Alas, his forces are small indeed, very small sure! Why then doth not *Hopton* venture upon them with his great handfull, and swallow them up at a bit, But he knowes it to be otherwise, and is ashamed to heare that *Oxford* should own such reports to delude the world, and disparage him.

He tels us, *It was voted, that Master* William Lenthal *should write a Letter to Worke the Citizens to it, and that he writes handsomely, though he hath an impediment in his speech. Aulicus*, I do not marvell that thou hast a fling at the *Honourable Speaker*, as well as others: One malicious line of thine against him, is sufficient evidence to confirm us of his fidelity to the State, if there were no other reason: But he hath approved himself rich in loyalty, in as high a degree as any, and may claim a leading place in the list of true *English* Patriots; I make no question, but the State doth meditate some gallant rewards for so worthy a *Speaker*; for if offers of preferment would have been any impediment to his speech, and stopped his mouth from speaking in the behalf of the Kingdome, Sir *John Culpepper* had not wanted a companion.

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The Intelligence.

OVr spie cannot be informed of any reward, or preferment, confirmed as yet upon that Apostatized rackhill *Richard Greenville*: Nor do I think it the safest way for the *Oxford* partee to trust so perfidious a villaine in any considerable, or honourable command: There is an old proverb: *Amo proditionem, odi proditorem, I love the treason, but hate the traitour.* For he which hath been treacherous on one side, will not stick upon occasion, and for his own ends, to be as treacherous on any other. Is it not a maine cause that we exclaime against the Papists for that damnable *tenent fides non est servanda, &c. Faith is not to be kept with those of a indifferent Religion?* But I suppose this same *Dicke* this *Quodlibet* of Atheisme is of any Religion, which will suite with his present ends, and like the rest of the hellish crew whereto he is now joyned, makes his conscience a *stalking horse* for honours, as infamous as his courses, he will *turne cat in the pan* so long till he be turned off the ladder, to which end such base *Skellums* are usually marke out by divine Iustice.

It had been a great deale better for this fellow stayed here a little longer (though I must proclaime it a great happinesse that we are thus rid of so rotten a Member, whose villanie might have festred, and been infernous in the Army) than to repaire to *Oxford* in a time of such ill tidings to welcome him thither. For the tempest increasing in the North hath bred hortour in *Oxford*: The *Marquesse* is like to make shipwracke by reason of it, and Sir *Marmaduke* hath quite lost his spirit, which *Aulicus* extolled so lately: and *Glemham* is afraid his regiments will be all untrussed, and disbanded or else he must plunder double pay for them and so hearten them up to stand to the venture of trussing.

They so much distrust the welfare of their *Newarkers*, that the condition of the place now distressed by Sir *John Meldrum*, who hath taken the bridge of *Newarke*, being reported to their *pretended Members*, it was ordered that some speedy course should be thought on for their reliefe: But I conceive their Lordships the *Iunto* will as soone send them releese, as raise the one hundred thousand which *Aulicus* so lately bragge off to us, for his Maiestie.

But expecting as hot service this summer, as the Princes Regiment met with lately neere *Banbury*; they have taken order to recruite his Regiment to a more considerable number than it consisted of before, it being but a very poore one, and farre unworthy the command of a Prince, that it became not a Prince to own them in the least wise.

And the better to hearten them on to the [illegible]dy businesse, some youngsters are lately flushed with Knighthoods, and a grand recruite of Martiall honours dispersed through their Army; to stirre them up to the service with more a laerity, whereof they have great need in regard that their courage hath been much abated, what with fear of valiant and faithfull Colonell *Cromwell*, the taking of *Hilsdon* house in *Buckinghamshire*, and the little hopes or comfort they have either in the gaining of *Plymouth*, or *Gloucester*; or that the city forces will as yet be called home from Sir *William Waller*.

Now being at this passe, it cannot but be conceived that a treaty would be the welcomest newes which could come to *Oxford*, and yet such hath been the noble condescension of the Parliament to take of all mis-constructions from the people, concerning peace, that as they have alwayes endeavoured the establishment thereof in a right way; so there will be proposition suddenly raised to send to his Majestie, notwithstanding those many provocations, and injuries done them by the *Oxford* partee. God give us caution, and good successe in this treaty.

Printed according to Order for I. F.

3

THE DECLARATION OF THE LORDS and COMMONS OF PARLIAMENT

Assembled at OXFORD according to His MAJESTIES Proclamation,

Concerning their Endeavours since they came thither for the PEACE of the Kingdom, and the Reasons enforcing their absence from *Westminster*:

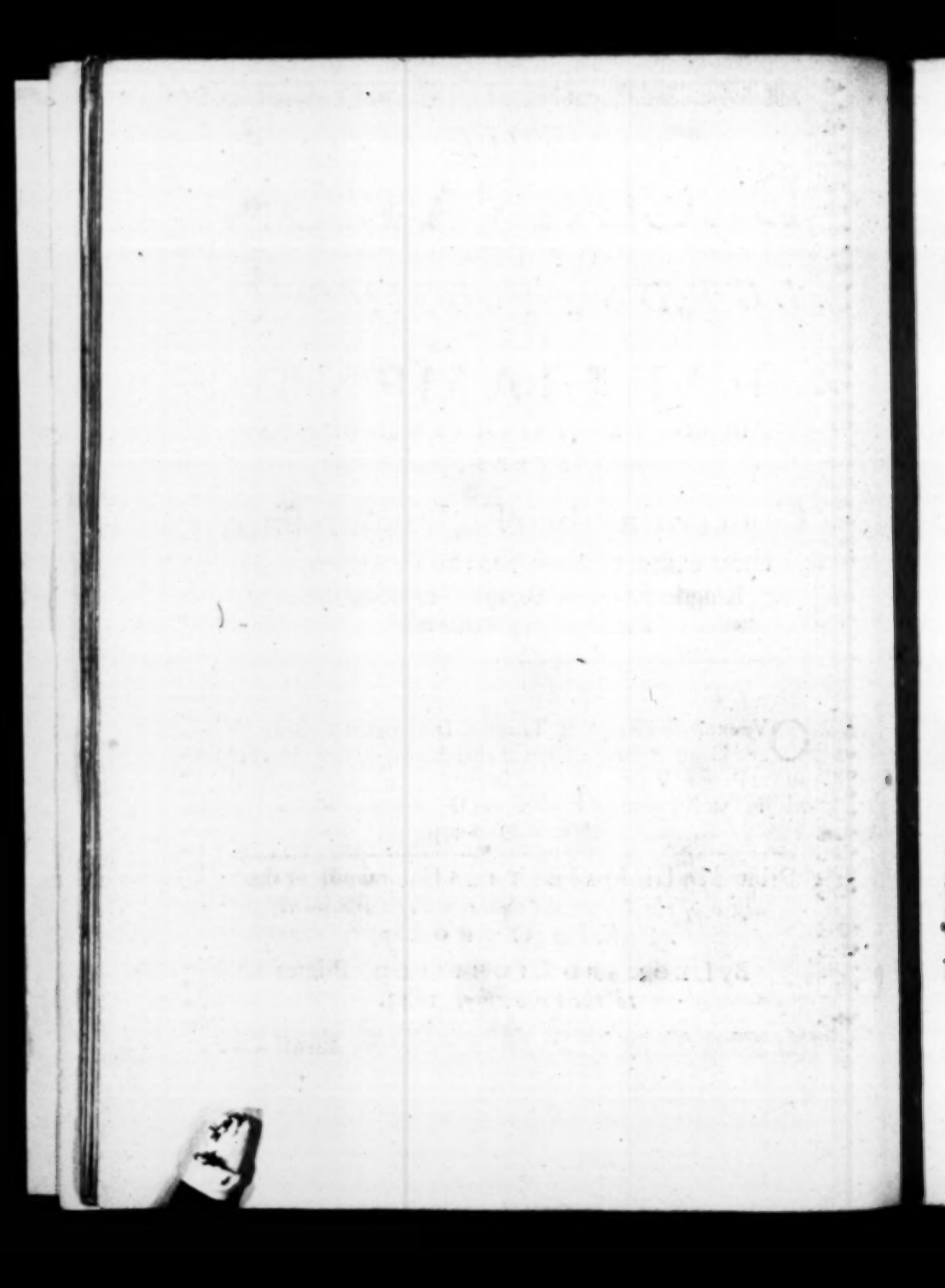
CHARLES R.

OVr expresse Pleasure is, That this Declaration of the Lords and Commons of Parliament assembled at *Oxford*, be read by the Parson, Vicar, or Curate, in every Church and Chappell within Our Kingdom of *England* and Dominion of *Wales*.

March. 19. 1643.

Printed by His MAJESTIES Command, at the *desire of the Lords and Commons of Parliament Assembled at* OXFORD,

By LEONARD LICHFIELD, Printer *to the Vniversity*, 1643.



THE DECLARATION

Of the Lords and Commons of Parliament Aſſembled at OXFORD according to His MAJESTIES Proclamation, concerning their Endeavours ſince they came thither for the Peace of the Kingdome, *and the Reaſons enforcing their abſence from* Weſtminſter.

EE the Lords and Commons of Parliament, being upon juſt and important reaſons abſent from the City of *Weſtminſter*, whither vvee were Legally called or ſent by the Power and Authority of His Majeſties Writ, when Hee ſummoned His Parliament; And being by His gratious Proclamation of the 22d day of *December*, Convened at *Oxford*, with full Li-

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berty to preſent our humble advice to His Majeſty, for the preſervation of the Religion, Lawes, and Safety of the Kingdom, Thought it moſt agreeable to our Duty to God, our zeale and tenderneſſe of His Majeſties honour and ſafety, and our Affection & Compaſſion of the bleeding condition of our miſerable Country, to uſe our utmoſt and earlieſt endeavours, to prevent the effuſion of more Chriſtian Engliſh Blood, & to cloſe thoſe wounds, through which this Kingdom is in danger, in a ſhort time, to languiſh even to deſolation. And finding the ill ſucceſſe which had attended all the Overtures of Treaty and Accommodation made by His Majeſty; His Majeſties moſt gratious Meſſage from *Nottingham*, being with ſo much contempt rejected, which being ſent by Members of both Houſes, thoſe Meſſengers were not ſuffered to deliver it, as Members, or to ſit in the Houſe whil'ſt the ſame was debated, contrary to the priviledge of Parliament; and that to the two laſt Meſſages, ſent by him, of the twelfth of *April*, and nineteenth of *May*, (in both which are moſt gratious expreſſions of His Princely and paſſionate inclinations to Peace, as may appeare by thoſe Meſſages herewith again reprinted,) there hath not been the leaſt anſwer returned to His Majeſty: but on the contrary His Meſſenger impriſoned and to this day detained; and an Order that on pain of Death none ſhould preſume to come thither from His Majeſty, upon what buſineſſe ſoever, without leave from the Earle of *Eſſex*; in purſuance of which Order, though the ſame paſſed only the Commons, a ſworne Meſſenger of His Majeſties hath been barbarouſly put to death, for carrying a Legall Writ to *London*; We thought any addreſſe for Peace would moſt ſucceſſefully paſſe through His hands; and

Alexander Hampden.

Daniel Kniveton.

that

that when we had conſidered how unhappily hee had been made an Inſtrument of ſo much blood and devaſtation, he would with great cheerfulneſſe have interpoſed in a buſineſſe of reconciliation, and at leaſt have met us halfe way in ſo bleſſed a Worke; and therefore with His Majeſties leave (which He moſt readily and gratiouſly gave us, and for which we doubt not He ſhall receive the Thanks and Prayers of all His good Subjects) we direct a Letter to that purpoſe to him, ſigned under our hands. Whoſoever reads that Letter (and we hope it will be read by all men) will beare us witneſſe (and it will be a Witneſſe againſt thoſe who have rejected it,) that we have done our parts. In ſtead of vouchſafing us any Anſwer, or propoſing us any other way towards Peace, (if that which we Propoſed was not thought convenient,) he writes a ſhort Letter to the Earle of *Forth*, Generall of His Majeſties Army, acknowledging the receipt of ours, but ſaying, that it *neither having addreſſe to two Houſes of Parliament, nor therein there being any acknowledgement of them, he could not communicate it to them*; Whereas the addreſſe was in the way preſcribed, (preſcribed under pain of death, no addreſſe being allowed, as aforeſaid, but by the Earle of *Eſſex*,) and he being deſired to repreſent to, and promove with thoſe by whom he is truſted, our moſt ſincere and earneſt deſire of a Treaty; ſo that if there had been the leaſt inclination to, or enduring of an Overture of Peace, he might have as eaſily communicated it to all thoſe by whom he is intruſted, as to a Committee, by whoſe Advice ('tis well knowen) his Anſwer was ſent, and with it, and as part of it, a Paper entituled, *The Declaration of the Kingdome of Scotland*, and, *A Declaration of the Kingdomes of England and Scotland*;

and another, *A ſolemne League and Covenant*; the Declarations and Covenant being againſt the King of both Kingdomes, without the conſent of, and againſt the Major part of the Nobility, and we are confident the Gentry and Commonalty of This. And if his Lordſhip would make good his own Letter, and ſpend His Bloud, or but uſe his endeavours for the maintenance of the Parliament of *England*, being indeed the foundation whereupon all Our Lawes and Liberties are ſupported, Wee ſhould not Treat at this diſtance, at leaſt a Treaty would not have been rejected. Wee ſuffered not Our Selves to be diſcouraged with this refuſall, but a ſafe Conduct was deſired for two Gentlemen (againſt whom there neither was or could be the leaſt exception) to goe to *Weſtminſter*, to preſent ſuch Propoſitions as might beſt conduce to the Peace of the Kingdome; conceiving, that by ſuch meanes Our meaning and Intentions might beſt appeare, and all Formalities and unneceſſary inſiſting and miſtakes upon words might be removed. This ſafe Conduct (which hath never been denyed by His Majeſty, or His Generalls, to any perſon who hath deſired to have admittance to Him,) was likewiſe abſolutely refuſed by the Earle of *Eſſex*, yet with ſome expreſſions, *That if any Propoſitions ſhould bee ſent to thoſe by whom he was intruſted, he would uſe his utmoſt endeavours to advance Peace*; which though it ſeem'd nothing agreeable to his former Anſwers, obtained yet ſo much credit with Us, that We beſought His Majeſty once more, in His owne Royall Name, to preſſe and deſire a Treaty, and to direct His Meſſage under ſuch a Title, That they who call themſelves the two Houſes of Parliament could not take any exception, but ſhould be compelled to returne

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ſome anſwer or other. And an anſwer it hath drawn: from them; but ſuch an one as will ſufficiently informe the World (if there could yet have remained any doubt of it) how much they are Enemies to Peace. Thoſe Anſwers, Declarations, and that Covenant, are likewiſe publique to all men, God and the World muſt judge between us. In the mean time we muſt, without bitterneſſe or ſharpneſſe of Language, (to which neither example or provocation ſhall tranſport us) tell theſe men, That moſt of us are too well knowen, even to themſelves, to be ſuſpected to incline to be either Papiſts or Slaves, or that We can poſſibly be made inſtruments to advance either Popery or Tyranny. And ſince the defence of the Religion, Lawes, and Liberties of the Kingdome, ſeemes to be (and in truth is on our part) the Argument of this bloody Contention, and that we are endeavouring all wayes to deſtroy one another, in the behalfe of that we all doe, or all pretend to deſire; We thinke our ſelves obliged to Truth, to the preſent Age and to Poſterity, to let the world know, that as we are much more tender of the Religion, Lawes and Liberty of the Kingdome, then of our Lives and Fortunes; ſo the uneaſie Condition wherin we are, and the heavy judgments and proſcriptions impoſed on us by our equalls, have proceeded, and been cauſed from that Conſcience, Loyalty and Duty, in which we have been born and bred, and from which we could not ſwerve without the manifeſt breach of our Allegiance, and thoſe civill Oaths we are obliged by; as, we hope, will appeare to all men by this our enſuing Declaration.

We ſhall paſſe over (onely acknowledging his *Majeſties* abundant care and favour to His People) thoſe excellent Lawes made this Parliament, for the vindication and removall

movall of those mischiefes and inconveniences, which seemed to threaten our Rights and Liberty, to all which there are very few amongst us who concurred not fully, (however we are now traduced with the negligence of both;) And that most gracious offer of His *Majesty*, to consent to an Act for the ease of tender Consciences in matters indifferent, which if it had been accepted, would have prevented many of the miseries have since befallen this poore Kingdom.

And becaule the name and Priviledge of Parliament is pretended in defence of those Actions, which are done contrary to the known Lawes, (by which only right and wrong can be measured and determined,) and by that venerable name many of our Companions and Friends have been led into unwarrantable Actions; before we come to consider the state and conditon of the Religion, Lawes and Liberty of the Kingdome by these distractions, we shall let the world know, how much the inherent and essentiall Priviledges of Parliament have bin violated; how we (being called by His Majesty, and trusted by our Country with their suffrages in that Councell) have been driven, and are now kept from the place whither we were first called by His Majesty, and where some Members still sit; And lastly, how farre this miserable, and (to say no more) this unjustifiable civill warre, and this desperate and odious Invitation of a Forreine Power to invade this Kingdome, is from having the Countenance, Authority and approbation of the two Houses of Parliament.

The great industry and ill Arts used by those who have since been Principall Instruments of the present Rebellion, to bring in persons of their Faction into the House of Commons; the admitting and receiving such who were neither

neither lawfully chosen, or lawfully returned by their Country, and the putting and keeping out others whose opinions were not liked; The reprehending, reproaching and imprisoning of Members for speaking freely according to their consciences in matters in debate; The Posting and setting up Mens names in publique places, and proscribing them as Enemies to their Country, who differed in the Houses in opinion in matters debated, and being complained of, no reparation granted; the sitting at unparliamentary howres, thereby wearying and tyring many Members from attendance, and so in a thinne House altering and reversing the resolution taken in a full House; The refusing to receive and suppressing Petitions against Persons in favour, though in point of Bribery and corruption in Judicatory; and the like of other Petitions from whole Counties, for the preservation of the Government of the Church, as from *Nottingham-shire* and *Somersetshire*, whilst others against it were received with great countenance and approbation, from meane, unknown People; The getting with great labour and Faction severall hands to Petitions from Counties, and then framing new Petitions at *London*, and annexing the hands formerly gotten in the Country to those Petitions, of which they who subscribed their hands know nothing, as in the Petition of *Buckingham-shire*, & the seting names in *London* to Petitions in the name of, as if they had bin subscribed in remote Counties; The usurping of Jurisdictions to supercede Acts of Parliament, & to dispense with the breach of Lawes in force; The suffering undutifull & disloyal language against the sacred person of the King without so much as Reprehension, and the denying His Majesties negative Voyce; We insist not so much (though very

As in the case of the late Earle of *Manchester* Lord Privy-Seale.

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prejudiciall and ſcandalous to the Privilenges and Honour of Parliament) as on thoſe Acts of Force and Violence, which are contrary and deſtructive to the Freedome and Liberty of Parliament.

Shortly after, His Majeſty returned from *Scotland*, there being a very long debate in the Houſe of Commons concerning an unparliamentary Remonſtrance to be publiſhed to the People of the ſtate of the Kingdome, (which many of Us then thought might prove prejudiciall to the Peace thereof;) Captaine *Venne*, then a Member of the Houſe of Commons, (who had before bragged of having brought downe the People upon the two Houſes, and ſo drawne Reſolutions from them,) ſent notes in writing under his hand into the City, that the People ſhould come down to *weſtminſter*, for that *the better part of the Houſe was like to be over-powred by the worſer part*; whereupon both at that time, and ſome dayes after, Multitudes of the meaneſt ſort of People, with weapons not agreeing with their condition or cuſtome, in a manner very contrary and deſtructive to the Priviledge of Parliament, filled up the way betweene both Houſes, offering injuries both by words and actions to, and laying violent hands upon ſeverall Members, proclaiming the names of ſeverall of the Peeres, as *evill and rotten-hearted Lords*, crying out many houres together againſt the eſtabliſhed Lawes, in a moſt tumultuous and menacing way. This action of Captaine *Venne's* was complained of to the Houſe of Commons, and Witneſſes offered to prove it; a Fellow who had aſſaulted and reproached a Member of the Houſe of Commons in thoſe Tumults was complained of, and ſhewed to the Houſe, in the number of thoſe who brought a Petition to the Barre; and yet in neither of theſe caſes

Juſtice,

Juſtice, or ſo much as an Examination could be obtained. Upon a ſuggeſtion and pretence of danger, and ſuit made to His Majeſty, a Guard was allowed and appointed by Him for the ſecurity of both Houſes: Shortly after, this Guard was refuſed and diſcharded by themſelves, and a new Guard appointed by them without his Majeſties conſent, thereby to awe all thoſe who concurred not with them. A legall Writ iſſuing out by the direction of the Houſe of Peeres under the great Seale of *England*, to prevent thoſe Tumults which daily infeſted both Houſes the Juſtices of the Peace, for executing that Writ according to their Oaths, were impriſoned by the houſe of Commons. A Commiſſion under the great Seale of *England*, for inquiry after Riots committed in *Southwarke*, was likewiſe ſuperſeded by an Order of the Houſe of Commons; and when the Lords deſired by ſeverall Meſſages that the Houſe of Commons would joyne with them in a Declaration againſt Tumults, they refuſed, or neglected to joyne with them, it being ſaid by Maſter *Pym* in the Houſe of Commons, *God forbid we ſhould diſhearten our friends who come to aſſiſt us.* And albeit ſome of the Lords profeſſed, that if the people were againe drawne downe into that tumultuous manner, they would no more come to the Houſe; and albeit an Order was made, that in ſuch a caſe the Houſe ſhould be preſently adjourned; yet thoſe Tumults againe appearing, that Order, though urged by ſeverall Lords, was not ſuffered to be executed.

The Houſe of Commons having deſired the Houſe of Peers to joyne with them in deſiring his Majeſty, that the *Militia* of this Kingdome might be put into ſuch hands as both Houſes did confide in; and this deſire having

been put to the Question, and carried negatively by much the *major* part of the Lords: It being again returned at another time (contrary to the course of Parliament) the debate was begun with a Declaration made by severall of those Lords, against whom that Question was twice carried by Votes, (and that by much the *major* part) that *whosoever refused in this particular to joyne with the House of Commons, were in their opinions Enemies to the State*; words destructive from the Liberty and freedome of debate.

Duridg the time that this businesse of the *Militia* was in debate, (that is, before it had approbation and consent of the House of Peeres) a Petition in a tumultuous manner was delivered to the House of Lords, in the name of the *Knights, Gentlemen, Freeholders, and others the Inhabitants of the County of Hertford*, reckoning up the causes of the present Feares, Troubles and Distractions, and among them the want of Compliance in that honourable House with the House of Commons, in entertaining those many good motions, and passing those necessary Bils presented to them from that House, for the publique good; and desiring Liberty to protest against all those, as Enemies to the publique, who refused to joyne with the Honourable Lords, whose endeavours were for the publique good, and with the House of Commons, for the putting the Kingdome into a posture of safety, under the Command of such persons as the Parliament should appoint. Severall Petitions of the same nature, particularly one under the title of *the Knights, Gentlemen, Freeholders and other Inhabitants of the County of Surrey*, directed to the House of Peeres, concluded with this close, *That they should be in duty obliged to maintaine their Lordships so*

farre

farre as they should be united with the House of Commons in their just and pious proceedings; sufficiently intimating, That if they joyned not with the House of Commons, they then meant as much as others had plainly professed. About the same time, a Citizen saying at the Barre of the House of Commons, *That they heard there were Lords who refused to consent and concurre with them, and that they would gladly know their names*, or words to that effect; A Petition in the name of many thousand poore People, in and about the City of *London*, was directed to the House of Commons, *taking notice of a malignant faction that made abortive all their good motions, which tended to the Peace and tranquillity of this Kingdome; desiring that those noble Worthies of the House of Peeres, who concurred with them in their happy Votes, might be earnestly desired to joyne with that honourable House, and to sit and Vote together, as one entire body*; and professing, that *unlesse some speedy remedy were taken for the removing all such obstructions, as hindred the happy progresse of their great endeavours, their Petitioners should not rest in quietnesse, but should be forced to lay hold of the next Remedy which was at hand, to remove the disturbers of the Peace*; and (want and necessity breaking the bounds of modesty) *not to leave any meanes unassayed for their reliefe*; Lastly, adding *that the cry of the Poore and wretched was, that such persons, who were the obstacles of their Peace, and the hinderers of the happy proceedings of this Parliament, might be forthwith publiquely declared, whose removall they conceived would put a Period to those distractions*. And this Petition was brought up to the House of Lords, by the House of Commons at a Conference; and after, the same day, Mr *Hollis*, a Member of the House of Commons, in a Message from that House,

 pressed

preſſed the Lords at their Barre to joyne with the houſe of Commons in their deſire about the *Militia*; and farther with many other expreſſions of like nature deſired in words to this effect, *That if that deſire of the Houſe of Commons were not aſſented unto, thoſe Lords who were willing to concurre, would find ſome meanes to make themſelves knowne, that it might be knowne who were againſt them, and they might make it knowne to thoſe that ſent them.* After which Petition ſo ſtrangely framed, countenanced and ſeconded, many Lords thereupon withdrawing themſelves, the Vote in order to the *Militia*, twice before rejected, was then paſſed.

After theſe and other unparliamentary Actions, many things rejected and ſetled upon ſolemne debate were againe, after many Threats and Menaces, reſumed, altered, and determined, contrary to the Cuſtome and Lawes of Parliament. And ſo many of us withdrew our ſelves from thence, where we could not Sit, Speake and Vote, with Honour, Freedome, and Safety, and are now kept from thence for our duty and Loyalty to our Soveraigne. And though ſome of us Sate and continued there long after this, hoping that we might have been able to have prevented the growth and progreſſe of farther miſchiefe; yet ſince the Priviledge of Parliament is ſo ſubſtantial and entire a Right, that as the Invaſion of the Liberties of either Houſe is an injury to the other, and the whole Kingdome; ſo the violence and aſſaults upon any of our fellow Members, for expreſſing their opinions in matters of debate, were inſtances to us, what we were to looke for when we ſhould be knowne to diſſent from what was expected; and under that conſideration every one of our juſt Liberties ſuffered violation.

Many

Many of us having for theſe and other reaſons, after his Majeſty himſelfe was by many indignities and force driven from *Weſtminſter*, have been, contrary to the right and freedome of Parliament, Voted out of the Houſe, without committing any Crime, and ſome of us without hearing or ſo much as being ſummoned to be heard; and ſo our Countries, for which we were, and are truſted, have beene without any Proxies or Perſons truſted on their behalfe; an Army hath been raiſed without and againſt his Majeſties Conſent; and a Proteſtation enjoyned to live and dye with the Earle of *Eſſex*, their Generall of that Army; and a number now amongſt us refuſing to take that Proteſtation, was told, That if *he left not the Towne ſpeedily he ſhould be committed to the Tower, or knocked on the head by the Souldiers.* All Perſons, even the Members of both houſes, have been and now are forced, or enjoyned to contribute for the maintainance and ſupport of that Army; A traiterous Covenant is ſince taken by the Members who remaine, and impoſed upon the Kingdome, *that they will to their power aſſiſt the Forces raiſed and continued by both Houſes of Parliament, againſt the Forces raiſed by the King*; with many other Clauſes, directly contrary to their Allegiance; and another for the alteration of the *Government of the Church* eſtabliſhed by Law: and ſuch Members as have refuſed, according to their duty and conſcience, to take thoſe Covenants, have beene impriſoned or expelled; ſo as they have ſufferen none to reſide with them, but thoſe who are engaged with them in their deſperate courſes. M. *Gamul.*

The whole Power and Authority of both Houſes is delegated, againſt the Law and nature of Parliament, to a cloſe Committee, which aſſumes and uſurpes the power

of

of King, Lords and Commons, disposes of the Persons, Liberties and Estates of us and our fellow Subjects, not to our so much as communicating their Resolutions to those that sit in the Houses. And when an Order hath been reported to be confirmed by them it hath been onely put to the Question, no debates being suffered, nothing being said in the House where the Commons sit, to the end they have excepted against such an Order, when presented, *That they were onely to Vote, not to dispute*; and thereupon all Argument and contradiction hath been taken away. And to shew how impossible it is to contain themselves within any bond of civility and humanity, when they have forfeited their Allegiance, after the attempt in a most barbarous manner to Murther the Queenes Majesty at Her landing at *Burlington*, by making many great shot at the house, where Shee lodged for Her repose after a long Voyage by Sea, where by Gods blessing it was disappointed, they impeached Her of high Treason, for assisting the King Her Husband, and the Kingdome in their greatest necessities. All Petitions and addresses for Peace have beene, with great Art and vehemence, discountenanced and suppressed; whilst others for sedition and discord have with no lesse Industry and passion been promoted; And when the Members of the House of Commons in *August* last, had agreed upon a long and solemne debate to joyne with the Lords in sending Propositions of Peace to His Majesty, the next day Printed papiers were scattered in the Streets, and fixt upon the publike places both in the City and Suburbes, requiring *all Persons well affected to rise as one man, and to come to the House of Commons next morning, for that* 20000. *Irish Rebels were landed*; which direction and Information was likewise that day

given

given in Pulpits by their ſeditious Preachers; and in ſome of thoſe Papers were ſubſcribed, *That the Malignant Party had over-voted the good, and if not prevented there would be Peace*; (the Propoſitions for Peace being the day before carried by nine and twenty voyces;) a common Councel was called late at night, though Sunday, and a Petition there framed againſt Peace, which was the next morning brought to the Houſe, countenanc'd by Alderman *Pennington* (a knowne Promoter and Governour of thoſe Tumults,) and attended with a great multitude of meane Perſons, who uſed Threats, Menaces and Reproaches to the Members of both Houſes; their Petition took notice of *Propoſitions paſſed by the Lords for Peace, which if allowed, would be deſtructive to Religion, Lawes and Liberties*; and therefore deſired an Ordinance according to the Tenor of an Act of their common Councel the night before; Thankes was given them by the Commons, whil'ſt the Lords complained of the Tumults, and deſired a concurrence to ſuppreſſe them, and to prevent the like, many of the People telling the Members of both Houſes, *That if they had not a good anſwer they would be there the next day with double the number*. By theſe Threats and violence, the Propoſitions formerly received were rejected, and all thoughts of Peace laid aſide; Shortly after, great numbers of women reſort to the Houſe where the Commons ſate, with a Petition for Peace; Troopes of Horſe were hereupon ſent for, who wound and kill ſeverall of the women, and diſperſe the reſt; then ſpeciall notice was taken of thoſe Members who ſeemed moſt importunate and deſirous of Peace; and thereupon the late Covenant eagerly & ſeverely preſſed upon them. By reaſon whereof, and the other miſcarriages, whereby the freedome

was abſolutely taken from them, divers of both Houſes withdrew themſelves.

And we muſt now appeale to al our fellow Subjects of this Kingdome, who have taken the Oathes of Allegiance and Supremacy, who have any knowledge of the Rights, Cuſtomes and Priviledges of *Parliament*, or of the frame and Conſtitution of this Realme, whether we or they have failed in our duty to our King or Countrey, and whether we have not, in diſcharge of a good Conſcience, undergone the evils we have borne. And then we doubt not, we ſhal not be thought leſſe Members of *Parliament*, though we are not at *Weſtminſter*, then if that City were in the poſſeſſion of a Forraigne Enemy; yet we confeſſe the place to be ſo material, that if there were that Liberty and freedome which is due to the Members, and indeed is the life of *Parliament*, the Act of thoſe in the *Houſe* (being a lawfull Act) is the Act of the *Houſe*, though there were a greater number abſent, al who were of another opinion: but in our caſe, when we are by force driven away, and by force kept away, and when nothing can be ſaid to juſtifie the Actions which are done, but the Reputation and number of the Actors, we relie ſo much upon the underſtanding & honeſty of our Countrey-men, that they wil beleeve, when they ſee our concurrence, and unanimity in Reſolutions and Counſell for their *Peace*, welfare and ſecurity, (as wee are confident the number of thoſe who concurre in this Declaration, is greater then hath cõcurred in moſt, if not in any of thoſe things of which we complaine,) that it will be better for them to be adviſed by Vs at *Oxford*, then by thoſe at *Weſtminſter*; from whence we are abſent onely by reaſon of thoſe outrages and violence offered to our *Perſons* or our Conſciences,

Conſciences, which takes away all freedome, and conſequently all authority from thoſe Councells; and where indeed theſe men ought not to undertake to act any thing, til that fredome and liberty be reſtored to us, who as long as this Parliament ſhal continue (notwithſtanding all the Votes of thoſe who are guilty of Treaſon and Rebellion) muſt account our ſelves, and ſhal be accounted by our Countrey, the true and lawful Members of Parliament.

Having ſaid thus much to undeceive our Brethren, and that our fellow Subjects may be no longer ſeduced to unlawful actions, by colour and pretence of Parliament, we ſhal briefly preſent to their view and conſideration the danger and condition of His Majeſties Perſon. His Honour, and Rights, the Religion and Liberty of the Kingdome, the defence and maintenance of which thoſe Perſons, with whom we cannot agree, ſeeme and pretend to undertake. For their Care of the honour and ſafety of His Majeſties Perſon, (to the which we are ſo abſolutely obliged, and ſo ſolemnely ſworne) we ſhal need only to mention (which we mention with great ſadneſſe of heart and horror) the taking by force His Majeſties Forts, Townes, Navy, the aſſuming a power over the *Militia* of the Kingdome, the denying His Majeſties Negative Voice, the uncomely, inſolent and diſloyal mentioning of His Majeſties Perſon, the neglect, contempt and violation of Leagues made by His Majeſty with Forraigne Princes, in the Injuries and affronts done to their publique Miniſters, and otherwiſe, the tranſcendent preſumption of ſending Agents to Forraigne Princes, and in the name of the States of *England*, the traiterous diſtinction between the Perſon of the King & His Office, and declaring, That

an attempt upon His life is not High Treaſon, which doctrine is ſo much countenanced, that Perſons, who have threatned to Kill the King, having been complained of, have been left *unpuniſhed*, and the Witneſſes and Proſecutors *threatned* or diſcountenanced; The raiſing an Army againſt Him, and therewith giving Battell to His Perſon; All which are known to be very unagreeable with the Affection, Duty and Loyalty of Subjects, and Engliſhmen.

Concerning Religion, We cannot but with bleeding hearts, and trembling ſoules conſider the unheard of Impieties and Prophanations exerciſed in Churches, and Conſecrated places, the Countenance and licenſe given to ſcandalous, deboſh, ignorant Lay-perſons to Preach, and exerciſe the Office of the Miniſtry; the ſuppreſſing and cruell uſeing and impriſoning in Goales and on Shipboard, Godly, Learned, Orthodox Divines, famous and exemplar in their lives and Doctrine, the moſt eminent Aſſertors of the Proteſtant Religion, againſt Popery and Innovations; The Scurrilous and Scandalous Reviling, ſcoffing and ſuppreſſing the Book of Common Prayer, compiled by glorious Martyrs for the Proteſtant Religion eſtabliſhed by Law, and ſo long, and ſo publiquely uſed, and acknowledged as an excellent and unparallel'd forme of Devotion and Divine ſervice; The ſuſpending the execution of the Act of Parliament made in the firſt yeare of Queen *Elizabeth* of famous memory, for uniformity of Common-Prayer, by an Order under the hand of a private Member of the Houſe of Commons, and that during the receſſe of both Houſes; the ſtirring up and inciting the People to Rebellion in Pulpits; and (which is the greateſt ſcandall and reproach to the Proteſtant Religion

Pym.

gion that can be imagined) the making Religion it ſelfe the ground and cauſe of Rebellion, Laſtly, after having lived ſo many yeares in the moſt glorious, and moſt unblemiſhed Church of Chriſtendome, the totall defacing and pulling downe the whole Fabrick of it; cenſuring and reproaching the Doctrine, and deſtroying the diſcipline; and as if we were caſt a ſhore in ſome uninhabited Climate, where the Elements of Chriſtianity were not known The calling, without the leaſt ſhadow or colour of Law, or Lawfull Authority, againſt His Majeſties expreſſe Conſent, manifeſtly againſt the Statute of 25th year of King *Henry* the eight, *an Aſſembly of Divines*, compoſed of ſome Noblemen, Gentlemen, and Miniſters, (all under the ſtile of Godly and Learned Divines) moſt of which are not otherwiſe known, then by their Schiſme & ſeparation from that Church, in which they were borne, and to which they have ſubſcribed; and theſe men now muſt new make and mould the Religion, by which we muſt all be ſaved. God in his good time we hope will vindicate his own cauſe, and repaire the breaches which have been lately made.

For the Lawes of the Land, and the Liberty of the Subject, ſo ſpeciouſly urged and pretended to be the end of thoſe who have diſturbed our *Peace*, We need ſay little; Every place and every perſon is an ample evidence & teſtimony of the bold and avowed violation of either. The Charter of our Liberties *Magna Charta*, ſo induſtriouſly and Religiouſly preſerved by our Anceſtors, and above Thirty ſeverall times confirmed in Parliament, that Rampier and Bulwark of all the pretious Priviledges and Immunities which the Subjects of this Kingdom could boaſt of, and which diſtinguiſhes them from all the Subjects of

Chriſtendom, is levelled and Trampled underfoot, ſcorned, deſpiſed and ſuperſeded by Votes and Orders; Men of all ſorts, Clergy and Laity, impriſoned without the leaſt charge that by the Law is called a Crime, and their Eſtates are ſequeſted by perſons of whom the Law can take no notice; Committees made by Committees, Rob, Baniſh, and Impriſon the Lords and Commons of *England*; Men committed by perſons of no Authority, for no cauſe, to Priſon, have by *Habeas Corpus* (the good old Remedy and Security for our Liberty) been brought to the *Kings Bench*, and by Command of thoſe who firſt Committed them remanded, & Commands given to the Iudges that they ſhould grant no *Habeas Corpus* (which they were ſworn to grant) to any Perſons committed by them, or by thoſe to whom they grant Authority to commit, which themſelves have not power to doe. Neither can we paſſe over the motion made by Mr *Rigby*, a Member of the Houſe of Commons, to tranſport thoſe Lords and Gentlemen who were Priſoners, and by them accounted Malignants, to be ſold as Slaves to *Argiers*, or ſent to the new Plantation in the Weſt Indies, urged the ſecond time with much earneſtneſſe, becauſe the Propoſer had contracted with two Merchants to that purpoſe; the which though it took no effect at that time, may awaken thoſe who have obſerved ſo many things to paſſe and be ordered, long after it hath been once or twice denied and rejected. And who ſees the new and inhumane way of impriſoning Perſons of Quality under decks on Shipboard, by which cruel uſage, many of our Country men have been murthered, may have reaſon to fear they may be hereafter carried a longer voyage then is yet avowed. The twentieth part of our Eſtates is at once taken, & if we

are not willing to obey that Order, the other Ninteen are taken from us as Malignants, a terme unknown and undefined, and yet crime enough to forfeit our lives, and all that we have. Our fellow Subjects have been executed in cold blood, for doing that which by the Lawes of God and Man they were bound to do; and after their Murther, their estates seised, and their Wives and Children exposed to misery and famine. Lawes made, and Penalties imposed by Laws this Parliament, are suspended, dispensed withall, & those things done by Order, against which those Lawes were made. And that there may be no face of Iustice over the Land, the Iudges are prohibited to ride their Circuits, for the administration of that Iustice which the King owes His People, and they are bound to execute. And after all this, and after the mercilesse shedding so much English blood, after the expending so much money, (much of which was given for relieſe of our poor Protestant Brethren of Ireland, and diverted for the improving the distractions at home,) after the transportation of such vast summes of money, and great Treasure into Forreigne Parts, to the unspeakeable impoverishing this poore Kingdome; To make our misery lasting and our Confusion compleat, a Forreigne enemy is invited and brought into the Bowells of this Kingdome, to drinke our blood, to divide our Possession, to give us new Lawes, and to Rule over us; and the better to make way to those horrid Impositions, by confounding and making void all civill Rights and Proprieties, and the better preparing the Kingdome to be shared by strangers, a New Great Seale (the speciall enſigne of Monarchy, and the onely way by which Iustice is derived and distributed to the People) is counterfeited

M. Yeomans and M. Boucheir of Bristoll.
M. Tomkins M. Challoner at London, and divers others.

terfeited and uſed, albeit it be by the expreſſe letter of the Statute of the 25. yeare of King *Edward* the third, declared to be *H*igh Treaſon.

*H*aving now made this cleare, plain Narration to the Kingdom, (the truth and particulars whereof are known to moſt men) that when Poſterity ſhall find our names in the Records of theſe times, as Members truſted by our Countrey in that great Councel, by whoſe authority and power the preſent alteration and diſtraction ſeems to be wrought, It may likewiſe ſee how far we have been and are from conſenting to theſe deſperate and fatall Innovations; we cannot reſt ſatisfied without Declaring and publiſhing to all our fellow Subjects & to the whole World, That all our Intentions and Actions have been, are, and ſhal be directed to the defence of *H*is Majeſties Perſon & juſt Rights; the preſervation of the true *P*roteſtant Religion, & Liberties of the Kingdom eſtabliſhed by Law; That as we do with all humility to God Almighty, and as a great bleſſing from him, acknowledge *H*is Majeſties happy and Religious Reigne and Government over this Kingdom, and eſpecially the excellent Lawes, and Statutes made in *H*is time, and particularly thoſe in this *P*arliament; ſo we doe with all duty and ſubmiſſion Declare, That *H*is Majeſty is the only ſupream Governour of this Realme in all cauſes Eccleſiaſtical and Temporal; That *H*is natural *P*erſon is not to be divided from *H*is Kingly Office, but that our natural Allegiance, & the Oathes of Allegiance and Supremacy, do binde us and all *H*is other Subjects, to Loyalty and Allegiance, to *H*is natural *P*erſon; That *H*is Majeſties Negative Voyce (without which Monarchy is diſſolved) is an inherent Right of *H*is Crowne, and that no Orders of one or both *H*ouſes of

*P*arliament

Parliament, without His Majesties expresse consent, can make a Law to bind the Subjects, either in their Property or Liberty; That we doe from our soules abhorre the present Rebellion raised in this Kingdom against His Majeste, and that all His Majesties Subjects are bound by their naturall Allegiance, and the Oathes Lawfully taken by them, to the utmost of their power, to resist and represse the same; and particularly the Army now under the Command of the Earle of *Essex*, and all other Armies raised, or to be raised without His Majesties consent, under pretence of the two Houses of Parliament. And we doe disclaime all Votes, Orders & Declarations in Countenance or maintenance of the said Armies, And Declare, That no Oath or Covenant volunrarily taken, or inforced, doth, or can bind or dispence with the breach of those other Oathes formerly and Lawfully taken to His Majesty. And that all those who ayde, assist, or abet this horrid and odious Rebellion, are, and ought to be accounted and pursued as Traitors, by the known Lawes of the Land; That we utterly detest and disclaime the Invitation which hath been made to His Majesties Subjects of *Scotland* to enter this Kingdom with an Army, the same being as much against the desires, as against the duty of the Lords and Commons of *England*, and all true hearted Englishmen; And we doe declare and publish to the world, That as any such Invasion, or hostile entry into the Kindom by the Rebellious Subjects of *Scotland*, is a direct and peremtory breach of the late *Act of Pacification* between the two Kingdoms; so that we, and all the Subjects of this Kingdom are bound by our Allegiance, and by that very Act to resist and represse such Invasion; and whosoever is or shall be abetting, aiding or assisting to

those of *Scotland*, in their hostile Invasion of this Kingdome, ought to be looked upon as betraiers of their Country, and are guilty of High Treason by the known Lawes of the Kingdom.

And that our weak misled and seduced Country-men, may no longer pay an implicite regard and reverence to the abused name of Parliament, (which these guilty Persons usurpe to themselves) and so submit to those Actions and Commands, which two Houses of Parliament (never so legally and regularly constituted) have not authority to require of enjoyne; and since these men will not suffer their poor Country to be restored by a Treaty to the benefit of a Parliament, which would with Gods blessing easily remove these miseries, and prevent the like for the time to come; We must and doe declare to the whole Kingdom, That as at no time either or both Houses of Parliament, can by any Orders or Ordinances impose upon the People without the Kings consent; so by reason of the want of Freedom and Security for all the Members of Parliament to meet at *Westminster*, and there to Sit, Speak and Vote with Freedom and safety, all the Actions, Votes, Orders, Declarations, and pretended Ordinances, made by those Members who remain still at *Westminster*, are void & of none effect; And that as many of the Lords and Commons Assembled at *Westminster*, as have at any time consented to the raising of Forces under the Command of the Earle of *Essex*, or to the making and using of the new Great-Seale, or to the present coming of the *Scots* into *England* in a warlike manner, have therein broken the trust reposed in them by their Country, and are to be proceeded against as Traitors. And yet we are farre from dissolving or attempting the dissolution of this Par-

liament, or the violation of any Act made and Confirmed by His Majesties Royall Assent this Parliament, which we shall alwayes maintain & defend: Acts of Parliament are onely in danger to be destroyed by those who undervalue and despise the Authority and Power of Acts of Parliament, who therefore deny the Kings Negative Voyce, and neglect His Concurrence, that their own Resolutions may be reputed as Acts of Parliament, to the Ruine and Confusion of all Lawes and interest. It is our griefe in the behalfe of the whole Kingdom, that since the Parliament is not dissolved, the power thereof should, by the Treason and violence of these Men, be so farre suspended, that the Kingdom should be without the fruit and benefit of a Parliament, which cannot be reduced to any Action or Authority, till the Freedom and Liberty due to the Members be restored and admitted; and they who oppose this, must be only looked upon as the Enemies to Parliament: in the mean time we neither have or shal attempt any thing for the adjourning, dissolving or proroguеing thereof, otherwise, then as it may stand with the Act in that case provided.

Lastly we declare, That our endeavours, actions, & resolutions tend, and are directed, and shall alwayes be directed, to the maintenance of Gods true Religion, established by Law within this Kingdome; to the defence of His Majesties sacred Person, His Honour and just Rights to the preservation of the Liberty and Property of the Subject, setled, and evident by the Lawes, Statutes and Customes of the Realme; and the just freedome, Liberty and Priviledge of Parliament; and that what we shall do for the defence and maintainance of all these, proceeds from the conscience of our duty to God, our King and

Countrey, without any private and ſiniſter ends of our owne, and out of our ſincere love to truth and Peace, the which as we have, ſo we ſhall alwayes labour to procure, as the onely bleſſed end of all our labours. And we doe therefore conjure all our Countrey-men and fellow Subjects, by all thoſe precious obligations of Religion to God Almighty, of Loyalty towards their Soveraigne, of affection towards one another, and of charity and compaſſion towards their bleeding Countrey, to aſſiſt and joyne with us in the ſuppreſſing thoſe Enemies to Peace, who are ſo much delighted with the ruine and confuſion they have made, that they will not ſo much as vouchſafe to treat with us, that all ſperious prerences might be taken away, and the grounds of this bloudy Contention clearly ſtated to the World. If theſe men, with a true ſenſe and remorſe of the ill they have done ſhall yet returne to their duty and loyalty, they ſhall (God willing) find us of another temper towards them, then they have been towards us; and if the conſcience of their duty ſhall not draw all our fellow Subjects and Country-men to joyne with us in aſſiſting His Majeſty, we hope that the prudent conſideration (that 'tis impoſſible to reaſon, for our miſerable Countrey ever to be reſtored to Peace and happineſſe, but by reſtoring all juſt and legally due power and authority into His Majeſties Hands againe,) will direct them what is fit to be done by them. And if any yet ſhall be ſo unskilfull, and to ſay no worſe, vulgar ſpirited, to hope by a Neutrality and odious indifferency, to reſt ſecure in this ſtorme, though we ſhall not follow the examples of other men, in telling them, That their Eſtates ſhall be forfeited and taken from them, as pernitious and publique Enemies, (God be thanked) the Law is not ſo

ſuppreſt

ſuppreſt, but that it proceeds in Attainders and Forfeitures, and all men know an Eſtate Eſcheared to His Majeſty by high Treaſon, is as much, as legally His Majeſties, or his to whom His Majeſty grants it, as ever it was the unhappy Perſons who hath ſo forfeited it;) yet we muſt let them know, that their condition is like to be very dangerous; and that as they (for reſiſtance of whom His Majeſties Armies are raiſed) have declared to them what they are to expect at their hands, that is, to be dealt with as pernitious and publique Enemies; So they have reaſon to beleeve, that His Majeſty cannot looke upon them as Perſons who have performed that duty they are obliged by their naturall Allegiance, and their Oathes enjoyned by Law, which is, *to defend the King to the utmoſt of their Power, againſt all conſpiracies and attempts whatſoever, which ſhall be made againſt His Majeſties Perſon, His Crowne and Dignity; and to doe their beſt endeavours to diſcloſe and make knowne to Him all Treaſons and Conſpiracies which ſhall be againſt Him; to their power to aſſiſt all Juriſdictions, Priviledges, Preheminences and Authorities belonging to Him, or united to the Imperiall Crowne of this Realme.* The juſt and pious conſideration and weighing of which Oath and obligation, muſt ſtirre up all men of Loyalty and Conſcience, to be induſtrious and active on His Majeſties behalfe againſt this horrid and odious Rebellion, and againſt the Authors and Fomenters of the ſame. And we are confident it will not a little encreaſe the Indignation of all good true Engliſhmen, to find theſe diſturbers of their Peace, who have ſo ſpecioully pretended the defence of the Rights and Priviledges of Parliament, unite themſelves with, and governe their Actions by the concurrent advice and conſent of Commiſſioners

of another Kingdome, whose businesse is to alter our Lawes, and confound our Government. And if all the other particulars so plainly set down in this Declaration, and so publiquely knowne to most men, were wanting, there could not be a greater instance of deserting the Dignity and Right, and as much as in them lyes, cancelling all the Liberties and Priviledges of Parliament, then for these men to breake the trust reposed in them by their Countrey, and to submit themselves to the advice, and oblige themselves to the consent of Agents of another Kingdome, who have cast off their Allegiance, and united themselves together against their naturall and native King, and against the Lawes of both Kingdomes, and have given an ample testimony to all those they have misled, how farre they are from submitting or intending to be governed by Parliament, or by those who would yet be thought the two Houses of Parliament, by joyning foure *Scotchmen* (Agents for that Rebellious Army which hath invaded this Kingdome) in equall power and authority with seven Lords and foureteen Commons, by whose sole and uncontrolled managery and consent, all businesse of Peace and Warre, which do or may concerne this languishing Kingdome, must be governed. And yet these men take it very Hainously, that His Majesty should move them in order to Peace, to agree that all the Members of both Houses may securely meet in a full and free Convention of Parliament; because (they say) *from thence no other conclusion can be made, But that this present Parliament is not a full nor free Convention, and that to make it such the presence of* [illegible] *is necessary*, We must appeale to all the World, whether in truth that conclusion be not very apparent from the truth of their proceedings, and even to

the Consciences of these men themselves, whether whilst we were amongst them, we enjoyed that liberty and freedome which was due to us; and whether (if there were no danger or breach of duty in being willingly and constantly present where Actions of Treason are Plotted and concluded) we could now be with them without engageing our selves in that Covenant, which as it takes away al freedome and liberty of Councell, so cannot be taken without the violation of our duty and Allegiance. For the deserting the great trust reposed in us, we cannot with the least colour be accused; we wish it had not been, or were not now broken on their parts, on ours we are sure it is not; except observation of our Oathes lawfully taken and enjoyned, and submission to the known established Laws of the Land, the preservation of which is our greatest trust be to desert the Trust reposed in us: What they have done, who have broken through all these, and will not at last consent to the binding up the wounds they have made, we must leave to the world to judge. In the mean time, since 'tis apparant they use their utmost endeavours to make Peace impossible, and (having enriched themselves by these publique Calamities, and impoverished their Country by the transportation of the wealth thereof into Forraigne Parts) have left themselves no other meanes to repay those vast Summes they have extorted from the People upon that they call *Publique Faith*, but out of the Estates of those who have preserved their duty and Loyalty entire, and at the prize of their Religion and Lawes intend to establish a Government and Empire to themselves, all good men who desire Peace will joyne with us in the suppressing these Enemies of Peace, and by a Resolute and unanimous Declaration

of themselves, rise as one Man in the assistance of His Majesty, with their Persons and their Fortunes, which is the onely meanes, with Gods blessing, to restore and preserve the Religion, Lawes and Liberties of the Kingdome, and the very being of Parliaments; the which if these men have any minde to doe (it being not so easily to be done any other way) they will at last be willing, that all the Members of both Houses may meet in a full and free Convention of Parliament, which we have alwayes desired, and shall be alwayes ready to doe.

HIS MAJESTIES MESSAGE TO BOTH Houſes, April 12. 1643.

CONCERNING DISBANDING of both Armies, and His MAJESTIES *returne to both Houſes of* Parliament.

TO ſhow to the whole World how earneſtly His Majeſty longs for Peace, and that no ſucceſſe ſhall make him deſire the continuance of His Army to any other end, or for any longer time then that, and untill things may be ſo ſetled, as that the Law may have a full, free, and uninterrupted courſe, for the defence and preſervation of the Rights of His Majeſty, both Houſes, and His good Subjects.

1. As ſoon as His Majeſty is ſatisfied in His firſt Propoſition concerning His own Revenue, Magazines, Ships, and Forts, in which He deſires nothing but that the Juſt, Known, Legall Rights

of His Majeſty (devolved to Him from His progenitors) and of the Perſons truſted by Him, which hath violently been taken from both, be reſtored unto Him and unto them, unleſſe any Iuſt and Legal exceptions againſt any of the Perſons truſted by Him (which are yet unknown to His Majeſty) can be made appeare to Him.

2. As ſoon as all the Members of both Houſes ſhall be reſtored to the ſame capacity of ſitting and Voting in Parliament as they had upon the firſt of January, 1641. the ſame of right belonging unto them by their birth-Rights, and the free Election of thoſe that ſent them, and having been Voted unto them for adhering to His Majeſty in theſe diſtractions. His Majeſty not intending that this ſhould extend either to the Biſhops, whoſe Votes have been taken away by Bill, or to ſuch in whoſe places upon new Writs new Elections have been made.

3. As ſoon as His Majeſty and both Houſes may be ſecured from ſuch tumultuous Aſſemblies, as to the great breach of the Priviledges, & the high diſhonour of Parliaments, have formerly aſſembled about both Houſes, and awed the Members of the ſame, and occaſioned two ſeverall complaints from the Lords Houſe, and

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two ſeveral deſires of that Houſe to the Houſe of Commons, to joyne in a Declaration againſt them, the complying with which deſire, might have prevented all theſe miſerable diſtractions which have enſued. Which ſecurity His Majeſty conceives can be only ſetled by adjourning the Parliament to ſome other place, at the leaſt twenty miles from London, the choice of which His Majeſty leaves to both Houſes.

His Majeſty will moſt cheerfully and readily conſent that both Armies be immediatly disbanded, and give a preſent meeting to both His houſes of Parliament at the time and place, at and to which the Parliament ſhall be agreed to be adjourned.

His Majeſty being moſt confident, that the Law will then recover the due credit and eſtimation, and that upon a free debate in a full and peaceable convention of Parliament, ſuch proviſions will be made againſt ſeditious Preaching and Printing againſt His Majeſty, and the eſtabliſhed Laws, which hath been one of the chief cauſes of the preſent diſtractions; and ſuch care will be taken concerning the Legall and known Rights of His Majeſty, and the Property and Li-

berty of his Subjects, that whatſoever hath been publiſhed or done in or by colour of any illegal Declaration, Ordinance, or Order of one or both Houſes, or any Committee of either of them, & partitularly the power to raiſe Armes without His Majeſties conſent, will be in ſuch manner recalled, diſclaimed and provided againſt, that no ſeed will remain for the like to ſpring out of for the future, to diſturbe the Peace of the Kingdom, and to endanger the very being of it.

And in ſuch a convention His Majeſty is reſolved by his readineſſe to Conſent to whatſoever ſhall be propoſed to Him by Bill for the Reall good of His Subjects, (and particularly for the better diſcovery and ſpeedier conviction of Recuſants, for the Education of the Children of Papiſts by Proteſtants in the Proteſtant Religion, for the prevention of practices of Papiſts againſt the State, and the due execution of the Lawes, and true levying of the penalties againſt them) to make known to all the World, how cauſeleſſe thoſe feares and jealouſies have been, which have been raiſed againſt him, and by that ſo diſtracted this miſerable Kingdome. And if this offer of his Majeſty be not conſented to, (in which he askes nothing for which there is not appa-

apparant Juſtice on His ſide, and in which he deferres many things highly concerning both Himſelfe and People, till a full and Peaceable Convention Parliament, of which in Juſtice he might now require) His Majeſty is confident that it will then appeare to all the World, not only who is moſt deſirous of Peace, and whoſe fault it is that both Armies are not now disbanded, but who have been the true and firſt cauſe that this Peace was ever interrupted, or theſe Armies raiſed; and the beginning or continuance of the Warre, and the deſtruction and deſolation of this poor Kingdom (which is too likely to enſue) will not, by the moſt intereſſed, paſſionate, or prejudicate Perſon, be imputed to His Majeſty.

HIS MAJESTIES MESSAGE TO BOTH Houſes, May 19. in purſuance *of the foregoing Meſſage.*

SINCE His Majeſties Meſſage of the twelfth of Aprill (in which He conceived He had made ſuch an Overture for the immediat disbanding of all Armies, and Compoſure of theſe preſent miſerable diſtractions, by a ful and free convention in Parliament, that a perfect and ſetled Peace would have enſued) hath in all this time (above a full Moneth) procured no Anſwer from both Houſes, His Majeſty might well believe Himſelf abſolved before God & Man, from the leaſt poſſible

ſible Charge of not having uſed His utmoſt endeavour for Peace; yet when He conſiders that the Scene of all this Calamity is in the bowels of His own Kingdom, that all the Blood which is ſpilt is of His own Subjects, & that what victory ſoever it ſhal pleaſe God to give him, muſt be over thoſe who ought not to have lifted up their hands againſt him; When he conſiders that theſe deſperate civill Diſſentions may encourage and invite a forraign Enemy to make a Prey of the whole Nation; That Ireland is in preſent danger to be totally loſt; That the heavy judgements of God, Plague, Peſtilence and Famine, will be the inevitable Attendants of this unnaturall Contention; And that in a ſhort time, there wil be ſo generall a habite of uncharitablenes and Cruelty contracted throughout the Kingdome, that even Peace it ſelfe will not reſtore His people to their old Temper and Security, his Majeſty cannot but againe call for an Anſwer to that his Meſſage, which gives ſo fair a Riſe, to end theſe unnaturall Diſtractions. And his Majeſty doth this with the more earneſtneſſe, becauſe He doubts not the condition of his Armies in ſeverall parts, his ſtrength of horſe, Foot and Artillery, his Plenty

of

of Ammunition (which ſome men lately might conceive he wanted) is ſo wel known & underſtood, that it muſt be confeſſed, that nothing but the tenderneſſe and Love to His People, & thoſe Chriſtian Impreſsions which alwayes have, and He hopes alwayes ſhall dwell in His heart, could move Him once more to hazard a refuſall. And He requires them as they will anſwer to God, to Himſelfe, and all the World, That they will no longer ſuffer their fellow Subjects to welter in each others Blood; That they will remember by whoſe Authority, & to what end they met in that Councel, and ſend ſuch an Anſwer to His Majeſtie as may open a Doore to let in a firme Peace and Security to the whole Kingdom. If His Majeſty ſhall again be diſappointed of His Intentions herein, the Blood, Rapine, and Diſtraction, which muſt follow in England and Ireland, will be caſt upon the Accompt of thoſe who are deaf to the motion of Peace and Accommodation.

FINIS.

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Numb. 4.

THE MILITARY SCRIBE

Publishing his true VVarre-like Relations to the *PEOPLE*.

1643

From Tuesday the 12. of *March*, to Tuesday, the 19. of *March*. 1644.

Anglorum Prælia.

THis Weeke hath produced varieties of remarkable Relations, both at home and abroad, as that the *Scots* came over the River Tyne in four places, *Viz. Widam, Ovingham, Bivell*, and *Corbridge*, but with the losse of some of their men, their enemies also loosing some quantity of of theirs. The number that is said by Letters to come over are fourteene thousand, and they have left sixe thousand to besiege *Newcastle* on the North-side. That the Earle of *Newcastle* was in the Towne when the *Scots* came over the River, that they had possession on the great hill on the South-side of the Towne called *Gates-head*, from whence they can batter, or fire the Town at pleasure, it being within Musket-shot of the Towne. That the Commissioners of both Kingdomes, which came along with the Army, are at *Sunderland*, a Towne at the Mouth of the River *Wear*, distant about sixe or seven miles to the South-east from *Newcastle*. And the reason why the Earle of *Newcastle* stayed still in the Towne, is said to be, because he feared that the Inhabitants would instantly have yeelded it to the *Scots*, [illegible]

 his

his departure: and therefore for the security thereof, and to keepe the Scots in subjection, he hath adventured to keep the Town against them, to the hazard of his person and life, and peradventure he hath resolved to lay his bones there, rather then to yield either the Town or his person to those that might prove his friends, if he would yield and submit: but it lies not in mans power to doe what he will, For

Quo fata trahunt retrahunt que sequamur:

and the event will shortly shew what God hath decreed.

The Relations that came lately in letters from *Hull* are verefied, that the Lord *Fairefax* his forces have taken *Stainforth* bridge, a Towne scituate to the North-east from Yorke about sixe miles, where they drove away the Earle of Newcastles Garrison, and tooke three peeces of Ordnance from them. And that Colonell *Lambert*, who is now possessed of *Halifax* in the West Riding, hath taken three Troopes of the Earle of Newcastles Horse before *Leeds* Town and *Leeds*, but those Troopes consisted of not above twenty men in each Troope, which is not reckoned to be two hundred in all. And that Generall King and his forces, which came out of *Newcastle* while the Scots were comming over the River of *Tyne*, are defeated by the Scots, at a Towne called *Chester*, lying between *Durham* and *Newcastle*, there being slaine, taken and routed of them, about three thousand, and that Generall King is escaped to *York* sore wounded.

Colonell *Massey* lately marched out of *Bristoll* Castle, where he fell upon his Enemies, and tooke fiftie of them prisoners, and threescore of their horse, and brought safely in his Garrison in that City.

Sir *Arthur Hasterig* is marched from *Dartmouth* to the City of *Exceter*, where he hath summoned the Cittie Guard of *Devon* to come in to him, to make a great Army, but he hath little prevailed with them yet, for they are very unwilling to hazard their lives and estates, to engage in this Quarrell.

Colonell *Morgan* hath given an defeat to his Enemies, that lay at *Ruthen* neere the Towne *Llanbedyr*, where he slew and tooke one hundred and forty of them, and did burn their Village, and some report that Sir *John Stroud* Governour of *Flint* Castle was slaine there also, but we rather believe that not his Lordship was slaine there, for Sir *John* would not counsell rebellious Gentlemen to commit any without the Kings speciall command, and this Lordship ever hath been very active in promoting the Cavaliers cause. Colonell *Morgan* slew of them only three of his men in that fight, which as it is reported [illegible] of his Enemies dead [illegible]

The Armes, ammunition, and other provisions that are designed for *Gloucester*, were not gone from *Warwick* in the beginning of this week because the Convoy is not yet strong enough to guard them thither, and the Enemie is so numerous in Gloucestershire, that there is no passing without great force and strength, for our Scribe hath certaine intelligence from *Warwick* be an Expresse, that the Enemies strength amounteth to about seven thousand horse and foot, which lie at *Evesham Campden*, *Sudley Castle*, and in other places of Gloucestershire, to intercept the Convoy, so that unless there be greater, or at the least equall forces to transport those Provisions to *Gloucester*, there will be no possibility of getting them thither: but for a triall, the Governour of *Warwick* sent out 150 horse, and 200 foot, to discover what facility, or difficulty of passage there was: who comming to *Sir Edmund Fitzers* house neere *Auncester*, they found the Enemies [illegible] too strong for them to neere to hand, between which [illegible] there was a skirmish, where the Warwick forces slew Captaine [illegible] vile and some few more of their Enemies, and so made [illegible] retreat to their Town againe.

The King of *Portugal* hath testified much love and respect to the Parliament of *England*, as will appeare by Letters which send us this Relation from thence. A Jew in the City of *Lisbon* had made a booke containing many scandalls and invectives against the Parliament; which was sung about the streets by blind men, according to the custome of that Country, for none are permitted there to sing ballads or rymes publiquely, but such kinds of poore people that are deprived of their sight (a good example for other Nations to imitate:) which indignity being much resented by some English Merchants that reside there, they addressed themselves to the King, related the affront unto him, and, humbly requested that Justice might be done upon the slanderer; the King asked them whether they knew the Composer of that scandalous Libell, which they denied; then he charged them to doe their best endeavours to finde them out, promising withall, that he would command his Officers and Ministers to search out the Contriver, who used such diligence, that at length they found out the Composer of the Invectives, together with all his Complices, whom the King sentenced to receive severe corporall punishment,

 and

and hath banished them out of his Kingdome.

There have been divers Rumours the most part of this Week, that *Newark* upon *Trent* should be surrendered to the Parliaments forces, which now besiege it, but our Scribe onely heareth, that the besieged have offered some Propositions to Sir *John Meldrum*, as that they will quit the Town, if they may have liberty to march out of it with their armes, colours displayed, and all their bag and baggage, but Sir *John Meldrum* is unwilling to agree to such condition, because he knoweth that they have much Plate, Money, and other rich plunder in the Towne, and therefore urgeth them to yeeld to discretion, which is the best way to content and satisfie his Souldiers, for their travell and paines, and to disable his enemies from further enterprises in those parts of the Kingdome.

A Report is come out of *Staffordshire*, that Sir *William Fairfax* his horse, being quartered at *Drayton* in *Shropshire*, should have received some losse, and that their enemies should have taken 40. of them Prisoners, and routed the rest of them, but our Scribe hereby yes no certainty of that action, and shall freely declare it when the perfect relation is come, his intent being to deliver truth without partiality, together with all the atchievements of the opposite parties, that posterity may see how the Squares went in their Forefathers dayes.

Our Scribe is certified from *Plymouth*, that the Troopes of the Town have been abroad in some parts of the County of *Devon*, to fit the posture of their enemies, which are quartered neere unto them, and that they have taken about five and thirty of their Horse at two severall times, and brought them into the Town. And also that they have exceedingly strengthened their Workes and Fortifications, and made other In-workes to command the Out-works, if any of them should happen to be taken by their enemies, whereby they have made the Towne more impregnable then it was before, and being well provided of men, armes, ammunition, and food for man and horse, they will not feare their back-friends in *Cornwall*, who, in pursuance of their late Protestation, are gathering all the forces they can raise, to make another attempt upon it.

Captaine *Swanley*, and other of the Parliaments Ships which guard *Milford Haven* in *South Wales*, have taken three great Ships

in

set out by the Cavaliers in *Bristoll*, the one consisting of 36 Peece of Ordnance, the other 24, and the last 16, which is a very considerable losse to the opposite party.

It is reported out of the VVestern parts, that Sir *Ralph Hopton* hath assembled an army of 10000 men, but most of them are forced to beare armes, for whom (as it is said) 10000. Armes are lately arrived at *Weymouth*, from *Denmark*; but his forces will be soon ballanced by Sir *William Waller*, who is now in *Hamshire* with 4000. Horse and Dragoones, and Sir *William Waller*, who is now advancing out of *Sussex* with an Army of 6. or 7000. horse and foot, the Kentish men have sent him a new recrute of 1500 horse and 1200 foote, so that these opposite parties, being in a neere parallell of strength, some great enterprizes betweene them will shortly be set on foot. And that Sir *Ralph Hopton* hath fortified the City of *Winchester*, and built a great Fort about a mile from thence, to keep off all approaches thereunto, but the hills so command that City, that his labour is accounted meerly lost, and his new Sconce will be of small efficacy to resist that great power which is now marching towards him, for it is beleeved, that his forced men will quickly shew him a faire paire of heeles, and either returne to their homes, or come in to Sir *William Waller*.

On the 15. of this moneth, the honourable House of Commons Voted a Treaty for Peace with the King, and at a Conference with the Peeres, desired their concurrence, &c.

The Garrison at *Lichfield* in *Staffordshire*, have taken 80 Packs of Wares from the *Manchester*, and other Northerne Carriers, as they passed by that City, those Carriers might have had a Convoy from *Stafford* to guard them upon the way, if they would have allowed the Convoy but ten shillings for every Pack, but they refused it, and so have lost the Packs, and their Horses to boot.

Five severall heads of five severall Colledges in *Cambridge* are put out of their places, and five Divines of the right Reverend Assembly are put in their roomes. Those that be displaced are *Beale* of St. *Johns*. Colledge, *Martin* of *Queens* Colledge, *Cearne* of *Peter-House*, *Ladwary* of *Pembroke-Hall*, and *Sterne* of *Jesus* Colledge. Their new made Successors are Mr. *Young*, Mr. *Palmer*, Mr. *Arrowsmith*, Mr. *Vines*, and Mr. *Seaman*, who no doubt will be carefull of their charge, and procure good Doctrine and Discipline in that almost forlorn University.

There

There hath been divers reports this Week about *Newark* upon *Trent*, as that it should be taken, and that Prince *Rupert* was coming thither with 4000 Horse and Dragoones, to raise the Siege, nay, that it was taken by storming, with the losse of 1500 men on both sides, and that Sir *John Melarum* should have put all to the sword that bore armes in the Town, but our Scribe can easily refute the vanity of these Reports, by an expresse out of Leicestershire dated *March* 14. which certifieth, that the Scottish Forces had been 10 daves before *Newark*, and that they had great hopes of taking it, that some of Gen. *Hastings* men were within five miles of the Town of *Lincoln*, but what they did thereabouts, was not then known; whence it appeares, that if *Newark* had been taken, or the Prince *Rupert* had been in that County, marching to relieve it, we should have heard it at *Leicester*, which is but 24 miles distant from *Newark*.

A Sea Captaine that came with his ship from *Sunderland* in the Bishoprick of *Durham*, on Thursday the 7 of this instant March related these ensuing particulars of the Scots Army to our Scribe hearing, that he was the day before his departure from thence with the Lord Generall *Lesly*, where he and the Commissioners of both Kingdomes resided in that Towne of *Sunderland*.

That the *Scots* had begirt the Towne of *Newcastle* on all sides, that they had 15000 men on the South side thereof, 18000 Souldiers on the Northside thereof, and 12000 more of their Army lay between *Berwick* and *Newcastle*, to keep those furthermost North parts in quiet, which amounteth in the totall to 45000 fighting men, which we could not have believed, had we not heard it from so credible a person.

That Generall *King* was routed by the Scots at *Chester street*, a Town that lies at the equal distance of about six or seven miles from *Newcastle*, *Durham*, and *Sunderland*.

That the Earle of *Newcastle* had a body of 5000 men lying between *Yorke* and *Durham*, that he was come out of *Newcastle* with his horse, and had left his

his foot to guard and defend the Towne.

That some Scottish ships that were comming out of *Scotland* with provisions for the Army, were cast away lying at Anchor in the *Frith*, by a furious storm, but that want was supplied by the comming of neer a hundred small ships from the English Coasts with provisions, who intend to load themselves with Sunderland Coales.

That he should have brought Letters from the Commissioners to the Parliament, but the evening before his ship being great, was forced off the Coast by a strong North east winde, so that he was fame to come without them.

The News from *Newark* upon *Trent* is, that Sir *John Meldrum* hath finished a Gallery to put over the River of *Trent*, that he hath made some mines under ground, which are said that he springs, that his forces are come within pistoll shot of the Towne, and that there was a report that *Rupert* was comming to raise the Siege, whereupon Sir *John Meldrum* sent out 1200 horse, who going out into the Country, found onely some of Gen. *Hastings* and Colonell *Lucas* forces gathered together, who dispersed upon their approach.

The new Parliament at *Oxford*, have passed Foure Votes.

I.

That all those that adhere to His Excellency the Earl of Essex, *are Traytors.*

II.

That all who had a hand in the new Great Seale, are Traytors.

III.

III.

That those who have invited, and brought the Scots *into* England, *are Traytors.*

IIII.

That those Members of the Parliament, which came not to Oxford *upon the* 22. *of January last, are Traytors also.*

Sir *Thomas Fairefax* hath left a party before *Latham* house in Lancashire, which the Countesse of *Derby* defendeth with might and maine, and hee is come to *Nampwich*, and it is said that the Scots desire him to come to them with his horse to assist them.

An Expresse is come from *Hull* dated 15 March, that the Lord Generall *Lesly* hath left 10000 Scots to besiege *Newcastle*, that he hath put 1500 of his men into the Town of *Sunderland* to keep it, and that himselfe is marched with 15000 men to *Hartlepoole*, the lowest Town in the Bishoprick of *Durham*, and that he intendeth to march from thence to *York*; and lastly, that the Earle of *Newcastle* is retreated with his horse to *York*.

This Weekes Intelligence Newes is, First, that the *Turkes* are fallen into the King of *Polands* Dominions, with an Army of 70000 men, and done great hurt there, and taken many of his Subjects.

Secondly, that the *Swedes* have taken all the land of *Schonen*, some few Townes excepted, and therein the strong Castle of *Elsenborg*, that lieth on the East side of the Sound.

Lastly, that the *Dunkerkers* are setting out Ships to aid the King of *Denmark* against the *Swedes*, and that the *Hollanders* are rigging up a strong Fleet to help the *Swedes*.

Printed according to Order for
G. Bishop. 1644.

England Parliament K.

5.

A DECLARATION OF THE LORDS and COMMONS OF PARLIAMENT

Assembled at OXFORD,

Of their Proceedings touching a Treatie for PEACE, and the Refusall thereof; with the severall Letters and *Answers that passed therein.*

CHARLES R.

OUr expresse Pleasure is, That this Declaration of the Lords and Commons of Parliament assembled at *Oxford*, be read by the Parson, Vicar or Curate, in every Church and Chappell within Our Kingdom of *England* and Dominion of *Wales*.

March. 19. 1643.

Printed by His MAJESTIES Command, at the *desire of the Lords and Commons of Parliament Assembled at* OXFORD,

By LEONARD LICHFIELD, Printer *to the Vniversity*, 1643.

A DECLARATION

Of the Lords and Commons of Parliament Assembled at OXFORD, of their Proceedings touching a Treaty for Peace, and the Refusall thereof; with the severall *Letters and Answers that passed therein.*

IF Our most earnest Desires and Endeavours could have prevailed for a Treaty, Our Proceedings therein, without this Declaration, would have manifested to all the World the clearnesse of Our Intentions for the restoring the Peace of this Kingdome: but seeing all the meanes used by Us for that purpose, have bin rendered fruitlesse, We hold our Selves bound to let Our Countries know, what in discharge of Our duty to God and to them, We on Our Parts have done since Our comming to *Oxford*, to prevent the further effusion of Christian blood and the desolation of this Kingdome.

His Majesty having by his Proclamation, upon occasion of

the Invasion from *Scotland*, and other weighty reasons, Commanded Our attendance at *Oxford* upon the 22 of *January* last, there to advise Him for the preservation of the Religion, Lawes, and safety of the Kingdome, and to restore it to its former Peace and Security. These Motives, with the true sense of Our Countries miseries, quickned Our duty to give ready obedience to those His Royal Commands, hoping (by Gods blessing) to have become happy Instruments for such good ends. And upon Our comming hither, We applyed Our Selves with all diligence to advise of such meanes as might most probably settle the Peace of this Kingdom, (the thing most desired by His Majesty and Our Selves;) and because We found many gratious offers of Treaty for Peace by His Majesty, had been rejected by the Lords and Commons remaining at *Westminster*, We deemed it fit to write in Our owne Names, and thereby make triall whether that might produce any better effect for accomplishing our desires and Our Countries happinesse. And they having (under paine of death) prohibited the addresse of any Letters or Message to *Westminster*, but by their Generall, and We conceiving Him a Person who (by reason of their trust reposed in Him) had a great influence into, and power over their proceedings, resolved to recommend it to His Care, & to engage Him in that pious Worke, with Our earnest desire to him to represent it to those that trusted him, (to prevent all exceptions & delay;) and thereupon the 27 of the same *January*, dispatched a Letter away under the hands of the *Prince* his Highnes, the Duke of *Yorke*, and of 43 Dukes, Marquesses, Earles, Viscounts, and Barons of the House of Peers, and 118 Members of the House of Commons there present, (many others of Us by reason of distance of place sicknesse, and imployments in His Majesties Service, & for want of timely notice of the Proclamations of Summon not being then come hither:) which

which Letter We cauſed to be incloſed in a Letter from th Earle of *Forth* the Kings Generall. A true Copy of whic Letter from us to the Earle of *Eſſex* hereafter followeth, *viz.*

MY LORD,

HIs Majeſty *having by His Proclamation of the* 22 *of* Decemb. *upon the occaſion of the Invaſion threatned, and in part begun by ſome of His Subjects of* Scotland, *ſummon'd all the Members of both Houſes of Parliament to attend* Him *here at* Oxford: *We whoſe names are underwritten are here met and Aſſembled in obedience to thoſe* His *Majeſties commands. His Majeſty was pleaſed to invite us in the ſaid Proclamation by theſe gratious expreſſions;* [*That His Subjects ſhould ſee how willing* He *was to receive advice for the preſervation of the Religion, Lawes, and ſafetie of the Kingdome, and as farre as in* Him *lay, to reſtore it's former Peace and ſecuritie,* (*His chiefe and onely end.*) *from thoſe whom theſe had truſted, though* He *could not receive it in the place where* He *appoynted.*] *This moſt gratious invitation, hath not onely beene made good unto us, but ſeconded and heightned by ſuch unqueſtionable Demonſtrations of the deepe and Princely ſenſe which poſſeſſes* His *Royall heart of the miſeries and calamities of* His *poore Subjects in this unnaturall Warre, and of his moſt entire and paſſionate affections to redeeme them from that ſad and deplorable condition, by all wayes poſſible conſiſtent either with* His *Honour, or with the ſame future ſafety of the Kingdom, that as it were impiety to queſtion the ſincerity of them, ſo were it great want of duty and faithfulneſſe in us,* (*His Majeſtie having vouchſafed to* Declare, *That he did call us to be witneſſes of* His *actions, and private to* His *intentions,*) *ſhould we not teſtifie and witneſſe to all the world the aſſurance we have of the pietie and ſincerity of Both; We being moſt entirely ſatisfied of this truth,*

We cannot but confesse, that, amidst our highest afflictions, in the deepe and piercing sense of the present miseries and desolations of our Countrey, and those farther dangers threatned from Scotland, we are at length erected to some chearefull and comfortable thoughts, that possibly wee may yet (by Gods mercie, if his Iustice have not determined this Nation for its sinnes to totall ruine and desolation) hope to be happie Instruments of our Countries redemption, from the miseries of warre, and restitution to the blessings of Peace. And We being desirous to believe your Lordship (howsoever ingaged) a person likely to be sensibly touched with these considerations, have thought fit to invite you to that part in this blessed work, which is onely capable to repaire all our misfortunes, and to boye up the Kingdome from ruine, That is, by conjuring you, by all the obligations that have power upon Honour, Conscience, or publique Pietie, that laying to heart, as we doe, the inwardly bleeding condition of your Countrey, and the outward more menacing destruction by a forraigne Nation, upon the very point of invading it, you will cooperate with us to its preservation, by truly representing to, and faithfully and industriously promoving with those by whom you are trusted this following most sincere and most earnest desire of ours; That they joyning with us in a right sense of the past, present, and more threatning calamities of this deplorable Kingdome, some Persons be appointed on either part, and a place agreed on to treat of such a Peace, as may yet redeeme it from the brinke of desolation.

This addresse we should not have made, but that His Majesties summons by which we are met, most graciously proclaiming pardon to all without exception, is evidence enough, that his mercie and clemencie can transcend all former provocations, and that He hath not onely made us witnesses of His Princely Intentions, but honoured us also with the name of being securitie for them.

God Almightie direct your Lordship, and those to whom you shall

shall present these our most reall desires, in such a course as may produce that happy Peace and settlement of the present Distractions, which is so heartily desired and prayed for by us, and which may make us

From Oxford the 27. *January*, 1643. Your &c.

We are not ashamed of that earnest, meek, and Christian request We made in that Letter, (though it was cryed through *London* Streets in scorn, as the petition of the Prince, and Duke of *Yorke*, for Peace) and We thought it would have prevailed to have procured a Treaty for so blessed a thing as Peace, and for such an end as redeeming the Kingdome from desolation the only desire of that Our Letter:) but in stead of a compliance with Us in this Christian worke of Treaty and Accommodation, We received a meer frivolous answer, or rather a paper of scorne, in forme of a Letter, directed to the Earle of *Forth*, wherein was inclosed a Printed paper, called, *A Nationall Covenant of the Kingdomes of England and Scotland*, and two other Papers in writing, one called, *A Declaration of both those Kingdomes*, and the other, *A Declaration of the Kingdome of Scotland*; Pamphlets full of Treason, Sedition, and disloyalty, which being publique and needlesse here to be inserted, the Copy of the Letter hereafter followeth.

My Lord,

I Received this day a Letter of the nine and twentieth of this instant from your Lordship, and a Parchment subscribed by the Prince, Duke of Yorke, *and divers other Lords and Gentlemen; but it neither having adaresse to the two Houses of*

Parliament, nor therein there being any acknowledgement of them, I could not communicate it to them. My Lord, the maintenance of the Parliament of England, *and of the Priviledges thereof, is that for which we are all resolved to spend our blood, as being the foundation whereupon all our Lawes and Liberties are built. I send your Lordship herewith, A Nationall Covenant, solemnely entred into by both the Kingdomes of* England *and* Scotland, *and a Declaration passed by them both together, with another Declaration of the Kingdome of* Scotland. *I rest*

Essex-house, *Jan.* 30. 1643. Your Lordships humble servant, ESSEX.

Whosoever considers this Letter, will easily find it was fully understood to whom Ours was desired to be communicated, under the expression of (*those by whom their Generall was trusted*) and although it be pretended, because there was no addresse to the two Houses of Parliament, nor acknowledgement of them, it could not be communicated to them, it is notoriously known, he did so far impart it, that a Committee of theirs advised the answer, & it appeares by the penning, they all concurred in the resolution therein mentioned: whereby it is evident, that this was but an excuse framed to avoyd a Treaty; and what could that Printed Covenant, and two Declarations enclosed signifie, but to let Us know, that before we come to any Treaty, We must also joyne in that Covenant with them for the absolute extirpatiō of Church-Government here, (without, nay though against the Kings Consent,) submit the Lives, Liberties, and Estates of Us, and all those, who according to their Allegiance have assisted His Majesty, to their mercy, and admit and justifie the Invasion from *Scotland*, according to the plaine sense of their Declaration? which all indifferent men will think strange preparatives

paratives to a Treaty for Peace, and after such a yeelding and submission, We know not what is left to Treat upon.

These things are too apparent to every ordinary understanding; and yet We were not forward to apprehend the scorn of that Letter, or take it for a denyall of a Treaty, but being still solicitous for that happy Peace, which alone could redeem this Kingdom from ruine, We resolved to try another way; & for avoyding delay, or cavill about names, or titles or descants upon words, to forbear writing, & humbly besought His Majesty to send Messengers with Instructions, to desire a Treaty for Peace; who was pleased to name M. *Richard Fanshaw*, and M. *Thomas Offly*, (Gentlemen of cleare repute and integrity,) & to avoyd their danger in repairing to *Westminster*, at Our desire, commanded the Earle of *Forth*, his Generall to write to theirs for a safe Conduct for those two Messengers (for such is Our condition at present, that a free-born Subject, sent upon the Kings Message, cannot but with such leave repaire to *London* or *Westminster*, without danger of his Life.) The Letter for the safe Conduct was as followeth.

My Lord,

I Cannot so willingly write to you in any businesse as in that of Peace, the endeavour thereof being the principall duty of those who are trusted in places of Our Commands, especially when the Blood that is spilt is of persons under the same Allegiance, of the same Country and Religion. His Majesty Continuing constant in His pious and fervent desires of a happy end to these bloody distractions, I doe hereby desire your Lordship to send me a safe Conduct to and from Westminster, *for M.* Richard Fanshaw, *and M.* Tho. Offly, *to be sent by His Majesty concerning a Treaty for Peace. I rest,*

Your Lordships humble servant
Forth.

To this was returned a Letter, directed to the Earle of *Forth*, in these words, *viz.*

My Lord,

YOu shew your Noblenesse in declaring your willingnesse to write to me in any businesse, as of that of Peace; and I joyne with you in the same opinion, that it ought to be a principall duty of those who are trusted in places of our Command; and therefore whensoever I shall receive any directions to those who have intrusted me, I shall use my best endeavours; and when you shall send for a safe Conduct for those Gentlemen, mentioned in your Letter, from His Majesty *to the Houses of Parliament, I shall with all cheerfulnesse shew my willingnesse to further any way that may produce that happinesse, that all honest men pray for, which is a true understanding betweene His Majesty and his faithfull and onely Councell, the Parliament.*

Essex-house. 19. February, 1643.

Your Lordships humble servant, ESSEX.

That this doth neither grant a safe Conduct, or give any direct answer to the Earle of *Forths* request, every ordinary eye may see, (and yet such requests amongst Generalls are rarely denyed;) and We may easily thereby discerne how fearefull they at *Westminster* are, lest the poor distressed people of this Kingdom, should by the advantage of a Treaty & free debate of the present difference, see how grossly they had beene deceived and misled, and so obtaine an end of their miseries: for otherwise who could have believed, that when these differences arose & were continued for want of a free Convention in Parliament, and that a maine end of the Treaty was to resolve how We, according to Our duty and the Trust reposed in Us by Our Countries, might with them freely debate and advise His Majesty in those things that concerned the maintenance of Our Religion, Parliaments, Priviledges,

the

the Kings Rights, and the Subjects Liberty, and Property, that this Letter ſhould tell Us, that the Party We are to Treat withall, is the Kings *onely Councell*, excluding all others, not onely Our ſelves called by the ſame authority to Councell as they were, but his Privie Councell alſo, and Councell at Law; ſo that We could have no hopes of a Treatie, unleſſe We ſhould firſt agree that they are the Parliament and the Kings onely Councell, whereby they that are parties would become the onely Judges of all things in queſtion; which would be a ſubmiſſion and not a Treatie.

Having received theſe frivolous delays, which We might have interpreted abſolute denyals of any Treatie of Peace, We yet reſolved not to give over Our endeavours for that which ſo much concerned the good of our Countrey, and the welfare of all Profeſſors of the true Proteſtant Religion, by Our humble and earneſt deſires to His Majeſty, prevailed with Him to write His Royall Letters, and once more deſire a Treatie for Peace, (though it had beene ſo often formerly rejected) and to avoyd all colour of Exception, to direct it *to the Lords and Commons of Parliament aſſembled at Weſtminſter*; which was done and encloſed in a Letter from the Earle of *Forth* to their Generall. A Copie of both which Letters hereafter follow.

MY LORD,

I Have received your Letter of the 19th of this Moneth, which, according to my duty, I ſhewed to His Majeſtie, *who obſerving in it your expreſſions concerning Peace, (that whenſoever you ſhall receive any directions to thoſe that have entruſted you, you ſhall uſe your beſt endeavours,) is graciouſly pleaſed to ſend this encloſed, which is deſired may be delivered according to the directions.*

Directed to the Earle of *Eſſex*, ſubſcribed by the Earle of *Forth*.

C. R.

OVr of Our moſt tender and pious ſenſe of the ſad and bleeding condition of this Our Kingdome, and Our unwearied deſires to apply all remedies, which, by the bleſſing of Almightie God, may recover it from an utter ruine; By the advice of the Lords and Commons of Parliament Aſſembled at Oxford, We doe Propound and Deſire, That a convenient number of fit Perſons may be appointed and authorized by you to meet with all convenient ſpeed, at ſuch Place as you ſhall nominate, with an equall number of fit Perſons, whom we ſhall appoynt and authorize to Treat of the Wayes and Meanes to ſettle the preſent diſtractions of this Our Kingdome, and to procure a happie Peace: And particularly, how all the Members of both Houſes may ſecurely meet, in a full and free Convention of Parliament, there to Treat, Conſult and agree upon ſuch things, as may conduce to the maintenance and defence of the true Reformed Proteſtant Religion, with due conſideration to all juſt and reaſonable eaſe of tender Conſciences; to the ſetling and maintaining of Our juſt Rights and Priviledges; of the Rights and Priviledges of Parliament, the Lawes of the Land, the Libertie and Propertie of the Subject; and all other expedients that may conduce to that bleſſed end of a firme and Laſting Peace both in Church and State, and a perfect underſtanding betwixt Vs and Our People; wherein no endeavours or Concurrencie of Ours ſhall be wanting. And God direct your hearts in the wayes of Peace. Given at Our Court at Oxford, the third day of March. 1643.

Superſcribed,

To the Lords and Commons of Parliament Aſſembled at *Weſtminſter.*

We now appeale to all the World, what could more have been done by His Majeſty, or us, in order to Peace, here being ſo great a Condeſcending from a King to Subjects, all indifferent advantages left to them, both for time and place of treatie, and choice of perſons to Treat: But what their Intentions to Peace are, will appear by their Letter encloſed in one from their Generall, to the Earle of *Forth*, both which are as followeth.

My Lord,

I Am commanded by both Houſes of Parliament, to ſend a Trumpeter with the incloſed Letter to His Majeſtie, *which I deſire your Lordſhip may be moſt humbly preſented to His* Majeſtie. *I reſt,*

Eſſex-houſe, *March* 9th. 1643. Your Lordſhips humble ſervant, Essex.

May it pleaſe Your Majesty,

WEE the *Lords* and *Commons* Aſſembled in the Parliament of *England*, taking into our Conſideration a Letter ſent from Your Majesty, dated the third of *March*, Inſtant, and directed to the *Lords* and *Commons* of Parliament, Aſſembled at *Weſtminſter*, (which by the Contents of a Letter from the Earle of *Forth*, unto the Lord-Generall, the Earle of *Eſſex*, we conceive was intended to our ſelves) Have reſolved, with the concurrent advice and conſent of the Commiſſioners of the Kingdome of *Scotland*, to repreſent to Your Majesty, in all humilitie and plaineſſe as followeth.

That, as we have uſed all meanes for a juſt and a ſafe Peace; ſo will we never be wanting to doe our utmoſt for the procuring thereof: But when we conſider the expreſſions in that Letter of Your Majesties, We have more ſad and deſpairing thoughts of attaining the

ſame,

ſame, then ever; becauſe thereby thoſe Perſons now Aſſembled at *Oxford*, who contrarie to their dutie have deſerted Your Parliament, are put into an equall Condition with it: and this preſent Parliament Convened according to the known and Fundamentall Lawes of the Kingdome (the continuance whereof is eſtabliſhed by a Law conſented unto by Your MAJESTY) is in effect denyed to be a Parliament; The Scope, and Intention of that Letter being to make proviſion how all the Members (as is pretended) of both Houſes may ſecurely meet in a full, and free Convention of Parliament; whereof no other concluſion can be made, but that this preſent Parliament is not a full nor free Convention; And that to make it a full and free Convention of Parliament, the preſence of thoſe is Neceſſarie; who notwithſtanding that they have deſerted that great *Truſt*, and do Levie Warre against the Parliament, are pretended to be Members of the two Houſes of Parliament.

And hereupon we thinke our ſelves bound to let Your MAJESTY know, That ſeeing the continuance of this Parliament is ſetled by a Law (which as all other Lawes of Your Kingdomes, Your Majeſtie hath ſworne to maintaine, as we are ſworne to our Allegiance to Your Majeſtie, (theſe obligations being reciprocall) we muſt in duty, and accordingly are reſolved with our Lives and Fortunes to defend and preſerve the *Juſt Rights, and full Power of this Parliament*: And doe beſeech Your *Majeſtie* to be aſſured, That Your *Majeſties* Royall and heartie Concurrence with us herein will be the moſt effectuall, and readie meanes of procuring a firme and laſting *Peace*, in all Your *Majeſties* Dominions, and of begetting a perfect underſtanding betweene Your *Majeſty* and Your *People*; without which Your *Majeſties* moſt earneſt Profeſſions, and our moſt reall Intentions concerning the ſame muſt neceſſarily be fruſtrated. And in caſe Your *Majeſties* three Kingdomes ſhould, by reaſon thereof, remaine in this ſad and bleeding Condition, tending, by the continuance of this unnaturall *Warre*, to their *Ruine*; Your *Majeſtie* cannot be the leaſt, nor the laſt ſufferer. God in his goodneſſe incline Your Royall Breaſt, out of pitty and compaſſion to thoſe deepe ſufferings of Your Innocent People, to put a ſpeedy and happy Iſſue to theſe deſperate Evills, by the joynt advice of both Your Kingdomes now happily united in this *Cauſe*, by their late ſolemne *League* and *Covenant*: Which as it will prove the ſureſt remedie; ſo

is it

is it the earneſt prayer of Your *Majeſties* Loyall Subjects, the *Lords* & *Commons*, aſſembled in the Parliament of *England*.

Weſtminſter the 9th of *March* 1643.

Grey of *Warke*, Speaker of the Houſe of Peers in Parliament, *pro tempore*.

William Lenthall Speaker of the Commons houſe in Parliament.

Whoſoever conſiders that this ſhould be a Letter from Subjects, might well think it very unbeſeeming language in them to call His Majeſties earneſt endeavours for Peace, but *Profeſſions*, and their owne feigned pretence, *moſt reall intentions*, but much more menacing language, that *His Majeſty cannot be the leaſt or laſt Sufferer*; which expreſſions from Subjects in Armes to their Soveraigne, what dangerous conſtructions they may admit, wee are unwilling to mention.

But we need not wonder at the manner of their expreſſions, when we ſee in this Letter the Parliament it ſelfe, as farre as in them lies, deſtroyed, and thoſe who here ſtile themſelves, The Lords and Commons aſſembled in the Parliament of *England*, not to reſolve upon their Anſwer to their King, without the concurrant advice and conſent of the Commiſſioners, as they call them, of the Kingdome of *Scotland*.

If they had onely taken the advice of the Scottiſh Comiſſioners, they had broken the Fundamentall Coſtitution of Parliamen t, the very Writs of Summons, the Foundation of al power in *Parliament*. being in expreſſe termes for the Lords to treat and adviſe with the King, and the Peers of the Kingdome of *England*, and for the Commons to doe and conſent to thoſe things, which by that Common Councel of *England* ſhould be ordained, rhereby excluding all others,

But their League, it ſeemes, is gone further; the Scots muſt conſent aſwell as adviſe, ſo that they have gotten a negative voice, & they, who in the formee Letter would be the Kings onely Councell, are now become no Councell without the Scotiſh Commiſſioners: the truth is, they have (beſides the ſolemne League and Covenant with the Scots, (which their Letter mentions) a ſtrange & traiterous preſumption for Subjects to make a Covenant & League with Subjects of another Kingdom without their Prince,) made private bargains with the Scots touching our Eſtates, & a private agreement, not to treat with us their conſent, as ſome of themſelvs being afraid of a Treatie, openly declared to the Common-Councell of *London*; and therefore 'tis no wonder, that being touched to the quick, with the apprehenſion that they are not, nor can be in this condition, a full & free Convention of Parliament they charge Vs with deſerting Our truſt: and would have Vs to be no Members of the Parliament. They may remember it was our want of freedome within, and the ſeditious Tumults without, their many multiplied Treaſons there, and impoſing traiterous Oathes, which inforced our abſence: but concerning that and the want of freedome in Parliament, we ſhall ſay no more here, (that being the ſubject of another Declaration) onely we wiſh them to conſider by what fundamentall Lawes of the Kingdome (which they have lately wreſted to ſerve all turnes) they can exclude Vs from our Votes in Parliament, who were duely ſummoned, choſen and returned Members of Parliament, and take in thoſe of another Kingdom to their reſolutions, who are not bound by our Lawes.

But what violation ſoever they make of the Lawes, they are forward to put the King in mind of his Dutie; and therefore tel Him, That He is ſworn to maintain the Lawes, as they are ſworn to their Allegiance to Him, theſe obligations being reciprocall, it is true in ſome ſenſe, that the Oath of the

King

King and subjects is reciprocall, that is, each is bound to performe what they ſweare, the King as well as the Subjects; but he that will wel weigh their Letter, and make one part have connexion with the other, and examine that part of their Covenant, whereby they ſweare they will defend the Kings Perſon and Authority (no further or otherwiſe then in preſervation of their Religion and Liberties,) may eaſily finde another conſtruction, *viz.* That the Subjects Allegiance is no longer due then the King performs his Dutie, nay, no longer then He in their opinion obſerves his Dutie, whereof they themſelves muſt be Judges; and if he faile in his Dutie, they may take up Armes againſt Him; a principle which as it is utterly deſtructive to all Government, ſo we beleeve, they themſelves dare not plainly avow it, leaſt as they now make uſe of it againſt the King, ſo the People finding their failer of Dutie and breach of Truſt, ſhould hereafter practiſe it by taking up Armes againſt them, and ſo ſhake off that yoke of tyrannie impoſed on their fellow ſubjects, which lies ſo heavy upon them, that it were well, as they preſſe upon the Kings maintenance of the Lawes, they would alſo know that their obligation to obſerve the ſame is reciprocall, and while they here reſolve to defend and preſerve the ful power of this Parliament, (which in their ſence can be no other than the power they have exerciſed this Parliament) they would take notice, that they are therein ſo farre from obſervation of the Lawes, that they deſperately reſolve an utter ſubverſion of them; for what can more tend to the deſtruction of the Lawes, then to uſurpe a power to themſelves without the King, and againſt his will to raiſe Armes, to attribute to their Orders or pretended Ordinances, the power of lawes and Statutes, to inforce Contributions, Loanes, and Taxes of all ſorts from the Subject, to impriſon without cauſe ſhewed, and then prohibit Writs of *Habeas Corpus* for their enlarge-

ment to lay Exciſes upon all Commodities, to command and diſpoſe of the Lives and Eſtates of the free borne Subjects of this Kingdome at their pleaſure, to impoſe Tonnage and Poundage, contrary to the Law declared in the late Act for Tonnage and Poundage, and all this done and juſtified, as by a legall civill power founded and inherent in them? all which are manifeſt breaches of the Petition of Right and *Magna Charta*, the great evidence of the Liberties of *England*; which Charter by expreſſe words binds them and us, though aſſembled in Parliament, as well as the King, and though it be not now, as heretofore it hath been, taken by ſolemn Oath on the peoples part as well as on the Kings, nor a curſe as heretofore pronounced on the violaters, yet they having taken a Proteſtation to maintaine the Lawes and Liberties, and the Properties of the Subject, and incluſively that Charter, let them take heed whilſt they make uſe of this their pretended power to the deſtruction of the Law, leaſt a curſe fall upon them and upon their poſterity God knoweth, and it is too certaine a truth, that our ſelves and many other good ſubjects in this Kingdome, even under the power of the Kings Army, have ſuffered exceedingly in liberty and eſtates during this preſent Rebellion, by many heavy charges, the ſad conſideration whereof makes our heart bleed, becauſe wee can ſee no way for reliefe, ſo long as this unnaturall rebellion continues: but as theſe things were firſt practiſed by them, and thereby neceſſitated upon the Kings Army; ſo it was never yet pretended that they were done by vertue of a Law, but either by conſent, or by the unhappy and unavoydable exigences of Warre, and to expire with the preſent Rebellion, which God in mercy haſten. For our parts we have the inward comfort of our owne conſciences, witneſſing with us, that we have improved all opportunities and advantages for the reſtoring of this Kingdome to its former peace; and we muſt witneſſe for

His

His Majeſty his moſt hearty deſires thereof: and though both his Majeſty and our endeavours therein have been made fruſtrate, yet God in his great goodneſſe hath raiſed up our ſpirits, not to deſert our Religion, our King, our Lawes, our lives, the liberties of us Engliſh free-borne Subjects, and by Gods aſſiſtance and his Majeſties concurrance, we doe reſolve to unite our ſelves as one man, and cheerefully adventure our lives and eſtates for the maintainance and defence of the true Reformed Proteſtant Religion of the Church of *England*, (of which we profeſſe our ſelves to be,) for the defence of the Kings perſon and rights of his Crowne, for the regaining and maintaining the rights and priviledges of *Parliament*, and the liberty of the ſubjects perſon, and property of his eſtate according to the knowne Lawes of the Land, to repell thoſe of the *Scottiſh* Nation, that have in a warlike manner entred this Realme, and to reduce the ſubjects thereof now in rebellion to the Kings obedience: and we doubt not but the ſame God will inlighten the eyes of the poore deceived people of this land, like true hearted honeſt Engliſh men, to joyne unanimouſly with us in ſo juſt and pious a work. And the God of heaven proſper us according to the goodneſſe of the Cauſe we have in hand.

The names of the Lords and Commons of PARLIAMENT assembled at OXFORD, who did subscribe the Letter to the Earle of ESSEX, dated *January* 27. 1643.

CHARLES P.
YORK E.
CUMBERLAND.
Ed. Littleton. C. S.
Fra. Cottington.
D. Richmond.
M. Hertford.
E. Lindsey.
E. Dorset.
E. Shrewsbury.
E. Bath.
E. Southampton.
E. Leicester.
E. Northampton.
E. Devonshire.
E. Carlile.
E. Bristol.
E. Barkshire.
E. Cark[illegible]and.
E. K[illegible]evel
E. Dvers.
E. Peiover. [illegible]erboro
E. Kingston.
E. Newport.
E. Portland.

V. Conway.
L. Digby.
L. Moubray & Matteravers.
L. Wentworth.
L. Cromwell.
L. Rich.
L. Paget.
L. Chandoys.
L. Howard of *Charleton*.
L. Lovelace.
L. Savile.
L. Mohun.
L. Dunsmore.
L. Seymour.
L. Percy.
L. Wilmot.
L. Leigh.
L. Hatton.
L. Jermin.
L. Carrington.

John

IOhn Fettiplace.
Alex. Denton.
Iohn Packington.
Tho. Smith.
F. Gamul.
Io. Harris.
Ioſeph Jane.
Ric. Edgecombe.
Ionathan Raſhleigh.
G. Fane.
P. Edgecombe.
Will. Glanvill.
Ro. Holburne.
Ra. Sydenham.
Fr. Godolphin.
Geo. Parry.
Amb. Manaton.
Ri. Vyvyan.
Io. Polewheile.
Iohn Arundell.
Tho. Lower.
Edward Hide.
Will. Alleſtree.
Geo. Stonehouſe.
Ed. Seymour.
Peter Sainthill.
Will. Poole.
Roger Mathew.
Ri. Arundell.
Ro. Walker.
Giles Strangwaies.
Iohn Strangwaies.
Tho. Hele.
Ger. Naper.
Sam. Turner.
Will. Conſtantine.
Hen. Killigrew.
R. King.
Iohn Dutton.
Hen. Bret.
Will. Chadwell.
Theobald Gorges.
Iohn George.
Tho. Fanſhaw.
Humf. Conningesby.
Ri. Seaborne.
Arth. Ranelaugh.
Tho. Tomkins.
Sampſon Evers.
Iohn Culpeper
Ieffrey Palmer.
Iohn Harriſon.
Tho. Fanſhaw.
Rog. Palmer
Orlando Bridgman.
Will. Watkins.
Iohn Smith.
Tho. Bludder
Ed. Littleton.
Harvy Bagot.
Ri. Leveſon.
Ri. Cave.
Ri. Weſton.
Ri. Lee.
Tho. Whitmore.
Ed. Acton.

C. Baldwin.

C. Baldwin.
R. Goodwin.
Tho. Howard.
Tho. Littleton.
Ro. Howard.
John Meux.
Matthew Davis.
F. Cornwallis
Tho. Jermin
John Taylor
William Baſſet
William Portman
Edw. Rodney
Tho. Hanham
Ed. Phelipps
John Digby
Ed. Kirton
Chriſt. Lukenor
Edw. Alford
John White
John Aſhburnham
William Smith
Thomas Leeds
J. Thinne.
W: Pleydell
Ro. Hide

Edward Griffin
Walter Smith
George Lowe
Ric. Harding
Henry Herbert
End. Porter
Samuel Sandis
John Bodvill
William Morgan
William Thomas
John Moſtyn
Henry Bellaſis
George Wentworth
William Malory
Richard Aldburgh
Joh: Salisbury
W: ſam Herbert
William Price
John Price
R. Herbert
Cha. Price
Phil. Warwick
Tho. Cooke
Rob. Crooke
Herb. Price
John Whiſtler

Theſe

THese PEERES following, being disabled by severall accidents to appeare sooner, have since attended the Service, and concurred with us.

Viscount *Camden.*
Lord *Aburgavenny.*
Lord *Arundell.*
Lord *Capell.*
Lord *Newport.*

Peeres employed in His Majesties service, or absent with leave.

Marquesse of *Winchester*
Marquesse of *Worcester*
Marquesse of *Newcastle*
Earle of *Darby*
Earle of *Huntington*
Earle of *Clare*
Earle of *Marleborough*
V. *Falconbridge*
L. *Morley*
L. *Darcy* and *Conniers*
L. *Sturton.*
L. *Evers*
L. *Daincourt*
L. *Pawlet*
L. *Brudnell*
L. *Powesse*
L. *Herbert* of *Cherbury*
L. *Hopton*
L. *Loughborough*
L. *Byron*
L. *Vaughan*
L. *Withrington.*

Peeres absent in the parts beyond the seas.

[E]rle of *Arundell*
[E]arle of *St. Albans*
L. Viscount *Mountague*
L. Viscount *Stafford*
L. *Stanhop.*
L. *Coventry*
L. *Goring*
L. *Craven* of *Hamsted*
L. *Craven* of *Ryton*

e eres in prison for their loyalty to His Majesty.

Earle of *Chesterfield.*

L. *Mountague* of *Boughton.*

Whoever views these numbers, and considers how many Peeres are at this time under age, will quickly know, who and how many are privy or consenting to the Counsells at *Westminster.*

THese Members following being disabled by severall accidents to appeare sooner, have since attended the service, and concurred with us.

Peter Venables
Sir *John Pawlet*
Edward Raglhaw
Sir *John Burlacy*
Francis Newport
Anthony Hungerford
John Russell
Thomas Chichley
Earle of *Corke*
Sir *Gervase Clifton*
Sir *Guy Palmes*
Robert Sutton.
Gervase Hollis
Sir *Patritius Curwen*
Sir *Henry Bellingam*
Sir *George Dalston*
Sir *Thomas Stanford*
Sir *William Dalston*
Michael Wharton
Sir *Robert Hatton*
James Scudamore
Sir *John Brook*
Sir *John Stepney.*

Imployed in His Majesties Service, or absent with leave, or by sicknesse.

Sir *John Fennick*
Hugh Potter.
Walter Kyrle
William Stanhop.

Sir

Sir *William Carnaby*
Sir *Thomas Danby*
John Fennicke
Ralph Sneade
Sir *William Ogle*
Sir *Thomas Iermine*
Sir *John Stowell*
Sir *Robert Strickland*
Sir *Philip Musgrave*
John Cowcher
John Coventry
Sir *Henry Slingesby*
Sir *John Malory*
John Bellasis
Sir *Thomas Ingram*

Lord *Mansfield*
Thomas Hebblethwaite
Sir *Hugh Cholmely*
Sir *Geargе Wentworth*
Sir *Walter LLoyd*
Sir *Henry Vaughan*
Francis LLoyd
John Vaughan
Richard Ferrers
George Hartnoll
Sir *William Vdall*
Robert Hunt
Thomas May
Sir *Thomas Bowyer*
Sir *Thomas Roe*

Whoever now considers how many have retired themselves into severall Counties, and so are absent from *Westminster* and yet cannot through the danger of travelling be present at *Oxford*; how many have withdrawn themselves into the parts beyond the Seas; how many of their owne principall instruments are Voted out of the House by themselves, as Sir *John Hotham* and his sonne, Sir *Alexander Carew*, M. *Martin*, M. *Fiennes*, and many others; & how many are now imprisoned by them; how many Members from the beginning have been factiously kept from the House upon questions of Election; and how man without any Colour, are kept in, by not suffering their Elections to be reported; and that there are Thirty five Members dead, into whose roomes no new persons are chosen; how many sence are become Barrons by descent or Creation, wil easily conclude, how smal the number is which remaines, and of those how few in truth have right to sit there.

FINIS.

Mercurius Veridicus.

Num. 8.

Mar. 19.

Communicating such Intelligence as is brought to him, (which he conceives to be the plain truth) without Faction or Affection.

From Tuesday *the* 12. *of* March, *to the* 19. *of the same.* 1643.

Wherein is contained these Particulars;

1. *A true Relation of Colonell* Behr *his returne to* Warwick *with the Ammunition designed to* Glocester.
2. *A true Relation of the good successe of Sir* William Belford, *and of his Advance towards* Winchester.
3. *A true Relation of Sir* John Meldrum *his besieging of* Newarke, *and the great possibility of taking it, and what great benefit the adjacent Counties will receive by the surprisall of it.*
4. *A true Relation of a hundred Saile to be suddenly dispatched to* Sunderland *for Coales.*
5. *A true Relation of Colonell* Nomons *surprising a party of the Lord* Hoptons *not farre from* Winchester.
6. *A true Relation of the reducing his Excellencies Infantry to seven foot Colonells.*
7. *A true Relation of some Propositions of Peace to be drawne up and dispatched to his Majesty at* Oxford.
8. *A true Relation of the advance of the* Kentish *men for the Reenforcement of Sir* William Wallers *army.*
9. *A true Relation of the manner of the Archbishops trial.*
10. *A true Relation of the advance and late successe of our Brethren the Scots.*

Published according to Order.

LONDON,
Printed by *Bernard Alsop*, 1643.

Mercurius Veridicus.

MERCURIUS, VERIDICUS:

Communicating true Intelligence to the whole Kingdome without faction or affection.

From *Tuesday* the 12. of *March*, to *Tuesday* 19. of the same, 1644.

WEE are but yet in the Porch, and before wee passe any further into the roomes, to shew you the severall stories by which this Intelligence would advance it selfe, there is some satisfaction to be made to a grave and reverend Divine, who (as it appeareth) hath suffered of late in his reputation by the Gentleman, who in the last week composed the *Veridicus*. It seems the Author hath been mistaken in his too forward receiving his intelligence, and the Divine following the example of his owne Doctrine, doth know as well to pardon an injury as to be sensible of it, and desires nothing more, then that his Innocency and Orthodoxnesse may be acknowledged to the world, and that the Author will doe him so much Right, as to confesse that he hath done him wrong.

This being promised, and which indeed being wished that it may be done, we make haste to passe your understanding

to the knowledge of those passages which this week hath most preferred themselves to observation. And in the first place we will acquaint you with the Parliamentary proceedings.

You cannot be ignorant of what manifold successe it hath pleased God to blesse the Parliament under the command of the two brave Commanders Sir *William Constable*, and Colonell *Lambert*, the one taking eleven Troops at Stamford Bridge, and foure pieces of Ordnance with divers barrels of powder, the other eleven colours about Wakefield. There was a report also that Colonell *Behr* had defeated those forces that were advanced to intercept the Convoy from Warwick to Gloucester, but of this wee beleive the report flyes very uncertainly, and the rather because we understand that Colonell *Behr* hath had some encounter in the way with the enemy, that it was true indeed that he marched from Warwick with a considerable force, and had with him two hundred strong horse sufficiently laden with Ammunition, but the enemy being strong and full of number, he thought it not good to fight it out, and to ingage so great a booty unto the uncertain chance of battell, he is therefore returned unto Coventry and Warwick, untill the dangerous obstructions which hath so stopped the way, shall be more opened.

From the trayned Bands of London which are not farre from Sir *William Belfords* party, we have intelligence, that besides many other former services managed with no ill successe, he hath surprised foure or five wagons laden with provision, some other necessaries for the souldiers, and with Ammunition, and that with a brave and resolute number, he is advanced further, and drawes neare to the Lord *Hoptons* quarters, whereupon the Lord *Hopton* hath called in all his Garrisons from the more westerne parts, and drawes into one body, intending as it seems to incounter with Sir *William Belford* with all opportunity of speed, but he may doe well

to

to call to mind what service Sir *William Balford* since the first beginning of the warre hath done, and how at first at Edge-hill, and since in many other places, he hath given to the world many excellent demonstrations of his valour, prudence, and integrity.

The Generall Rendezvouz is said to be at Titchburn town. But to provide our men with Ammunition, It is informed, that eighteen Cartloads laden with powder, Match, and Bullets, which on the last Sunday did move from London to their relieſe, is now ſafely arrived at Arundell; it is therefore thought that the white and yellow Regiments under the command of Collonel *Brown*, will ſuddainly advance from Petworth, and joyn with Sir *William Waller* and Sir *William Balfourds* Regiments, all into one Body, ſo that it is verily conceived, that ere many dayes paſſe over, and the weather ſhall continue ſeaſonable, but you will hear of very good ſervice performed by the Parliaments ſide, by theſe two brave Commanders Sir *William Waller* and Sir *Will. Balfourd*.

Since we had given you the laſt intelligence, we are adverti ſed that the noble Commander Sir *William Balfourd*, and Sir *Iacob Aſtley*, have met in ſome ſmall skirmiſh about Redding, in which the Parliament ſide is ſaid to have farre the better of it, and that after the firſt charge being bravely performed, the enemy began to retire very diſorderly: Whereupon Sir *Iacob Aſtley* taking the opportunity of ſome advantage, cauſed a great Canon to be brought forth, and to be diſcharged againſt Sir *William Balfourd* and his men, who ſtill with undanted courage were marching on upon the mouth of the Canon, but perceiving the great Peece to continue playing on them, and not knowing what reſerves the enemy might have, by degrees they retreated from whence they came, without any conſiderable loſſe at all.

It is reported that Sir *John Meldrum* who with ſome other forces is ſaid to be about 8000 before *Newark* is ſtil continuing

his siege: there is some advertisement brought, that on Tuesday last he intended to storme the Town, we wish it may succeed well; the enemy within is said to be very numbersome, neither is their want of provision so great as was at first reported: It is verily beleived that the most part of the Gentlemen in those Northern countries are aggreed to make good the siege, and that they have brought in with them as rich and sumptuous Moveables of all kindes as any the North affords, this may serve to encourage men who know sufficiently already how noble a Commander S'r *John Meldrum* is to daring spirits, to adventure freely on it, and to shew most resolution there where is such excellent pillage, and where the Towne being taken, it would be such an excellent and speedy way for the ending of the warre in those Northern Counties, and for reducing the countries so much now indangered by them to the safe obedience of the Parliament, for if this Garrison were taken, Lincolnshire would bee presently secure and free; the enemies Garrisons at Belvoir, and my Lord of Loughboroughs Strength would quickly be suppressed, and the way to Yorke on that side being open, the Earle of Newcastle would quickly be so surrounded, that it would bee for him impossible to escape.

We heare no extraordinary newes from the Scots of late, there is a report that they have taken Sunderland, Lumsey, and planted themselves in Durham, which if it be so, we shall have coales suddenly at a cheaper rate, and to this purpose they say that a hundred sayle are suddenly to be dispatched to bring us coale from Sunderland and those places, with which also we are to expect the commodities of Glass and Salt.

Colonell *Norton* we understand hath fallen upon a party of the Lord *Hoptons* horse, and slaine or taken some fourescore, It is reported also that Sir *John Hozell* Knight of the Bath of Somersetshire was slaine in the place, and that some of my Lord *willoubies* Troops had fallen upon a Troop belonging

longing to Belvoir Castle, and took but three of them.

The House of Commons have now agreed upon seven foot Colonels for the Earle of Essex his Army, whereof his Excellence is one, and therefore the chiefest: the second is said to be the Lord *Roberts*, the third Colonell *Halborne*, the fourth Colonell *Berkley*, the fift Colonell *Cunningham*, the sixt is not yet fully agreed upon, but the place is to bee conferred on the Colonell *Tyrrell* or Colonell *Martyn*.

It was informed to you by many pens that Sir *Richard Greenvill* not long since most perfidiously forsook the Parliament, since which time on Friday last, there were two Gibbets erected, the one against the Royall Exchange, and the other in the Palace yard at Westminster where Proclamation was made by the Provost Marshall, and the Trumpeters of his Excellencies Army, wherein they declared the said sir *Richard Greenvill* to be a Traytor to the Kingdome, the Proclamation was nayled to the Gibbets, the words following were these.

VVhereas *Richard Greenvile* hath of late presented his service to the Parliament, and hath been entertained by the Parliament as Colonel of a Regiment of Horse, and whereas the said *Greenvill* contrary to his promise, the ingagement and honour of a souldier, hath basely, unworthily, and faithlesly discerted the said service, and feloniously carried away the money paid unto him in regard of his service. These are to proclaim the said *Richard Greenvill* Traytor, Rogue, Villain, and Scellum, not only uncapable of military imployment, but of all acquaintance and conversation with men of honesty and honour. And this Proclamation in the meane time is to be nailed on the Callowes, whiles it shall please God to deliver the said *Greenvill* to the hands of Justice, that he himselfe might supply the room of this Proclamation.

The Embassadors of the States of Holland have sent word to Master Speaker, that they have something to deliver from

His

His Majesty to the House concerning some Cancord ance, and at a conference of both Houses of Parliament, the House of Commons, to shew their inclination to Peace, imparted a Vote, desiring the Lords Concurrence thereunto: It was to this effect.

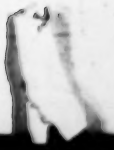
That it might be referred to the Councell of State of both Kingdoms to consider of, and that some speedy course might be taken by their Lordships, for some effectuall way to procure a Peace in all His Majesties Dominions.

Since the Letter of His Majesty to the two Houses of Parliament, I hope that *Aulicus* will no longer be so impudent as to name these Houses the pretended Houses. It is desired rather, that according to His Excellencies Letter, by his Majesties Trumpet, His Maiesty will be pleased to return to his High Court of Parliament at VVestminster.

The Inhabitants of Kent do shew great favor to the cause, and have armed as a speedy supply to be sent to Sir *William VValler*, a thousand foot, three hundred horse; and two hundred Dragoons.

The Archbishop of *Canterbury* was this day brought unto his Triall againe, he had his Charge read against him, and the Witnesses were examined, which brought in very strong Evidence against him. On the one side of him there was placed Master *Burton*, and on the other side was Master *Pryn*, behinde him there stood the Blacke Rod, before him was the House of Peeres who were his Iudges; so that where ever he turned his eyes he saw the subjects of griefe, of shame, and the astonishment of his heart. It is reported that the House hath now given him eight dayes longer for his triall. I forbear to insert the severall passages of his Triall, because you will have the particulars exactly represented in the next ensuing Booke. There are Letters also of great importance brought unto the House, which because there is not roome here to insert them, I leave to the ensuing pens to give you a perfect account of them.

FINIS.



PErlegi has Conciones viri insigniter docti, operarii ἀνεπαισχύντου Iosiæ Shute, ævi sui Chrysostomi; quas impressione dignissimas censeo.

IA. CRANFORD.

DIVINE CORDIALS:

DELIVERED IN Ten Sermons,

UPON

Part of the ninth and tenth Chapters of *Ezra*, in a time of Visitation.

BY

That godly and faithfull Preacher of Gods Word,

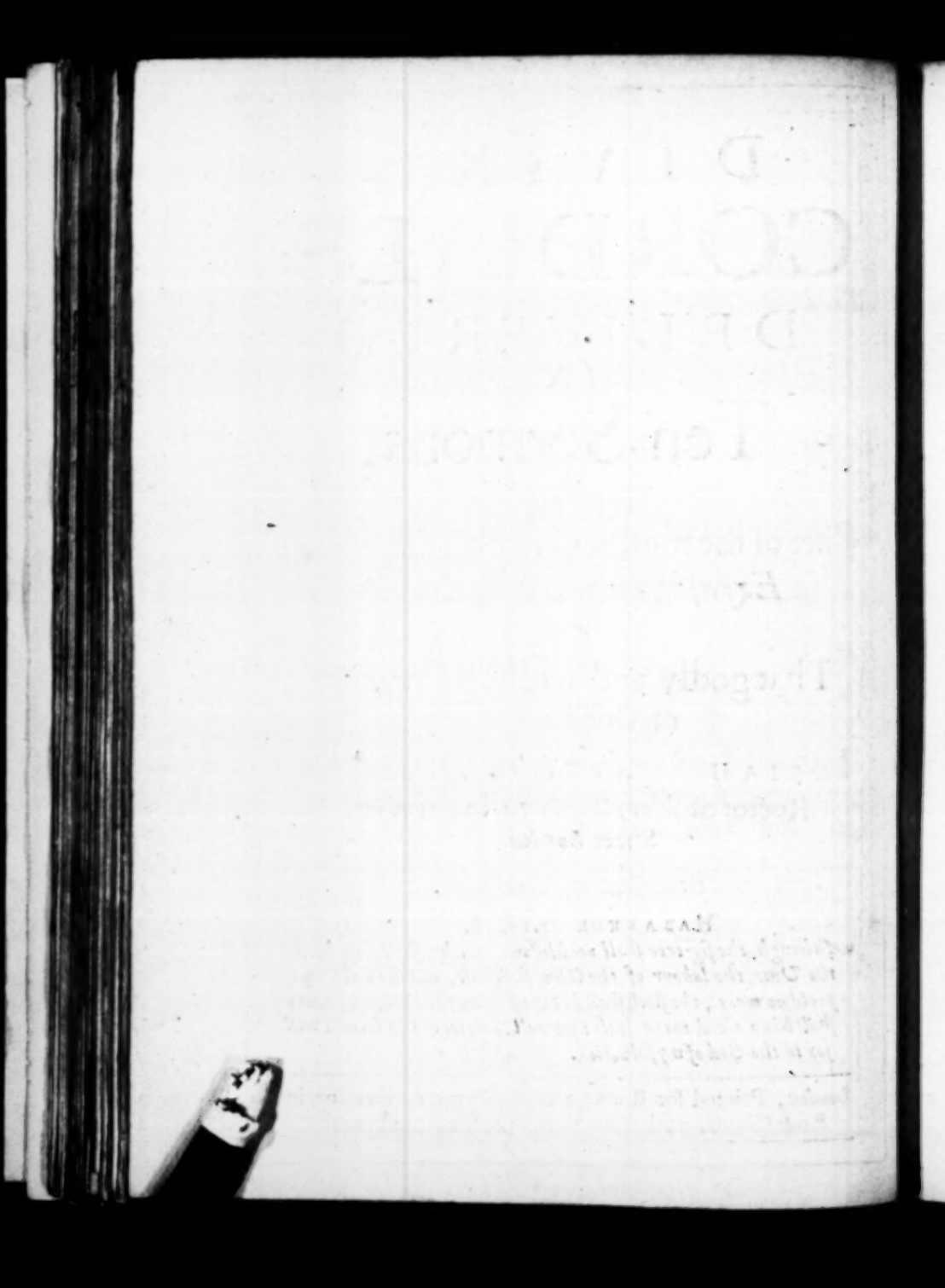
IOSIAH SHUTE, *B. D.* and late Rector of *Mary Woolnoths* in Lumbard-Street *London.*

Published by Authority.

HABAKKUK 3.17, 18.

Although the fig-tree shall not blossome, neither shall fruit bee in the Vine, the labour of the Olive shall faile, and the fields shall yeeld no meat, the flock shall be cut off from the Fold, and there shall be no Herd in the Stalls: yet will I rejoyce in the Lord, I will joy in the God of my salvation.

London, Printed for ROBERT BOSTOCK, dwelling in *Pauls* Church-yard, at the Sign of the Kings head, 1644.



TO THE READER.

I Have presumed to present to publike view, a scantling of those pious and numerous Sermons, preached by that worthy Minister of God and bright Starre of our Church while hee lived, Mr *Iosiah Shute*. I confesse ingenuously, they lose much of their native lustre and beauty, by comming under an unskilfull Pen; but

ſure I am, you have their marrow and ſubſtance, how defective ſoever in Quotations and circumſtance: I know my attempt will bee cenſured by the Learned, for bringing him abroad in ſo homely a dreſſe, who was the *Chryſoſtome* of his time: But I choſe rather to bee cenſured by them, then to engroſſe a treaſure to my ſelfe, which by the bleſsing of God may enrich many: The benefit I reaped by him, the honour I owe unto his memory, and the importunity of friends, are a ſufficient Apology for my raſh adventure. That which I have brought to light, is but the work of five dayes; To what a vaſt volume would it riſe, if the elaborate Sermons which hee preached for above thirty

thirty years together, ſhould come to ſee the Sunne? I am bold to ſpeak it, becauſe I have hundreds to beare me witneſſe; he was as faithfull and conſtant a Labourer in Gods Vineyard as any the Kingdome had. VVhat remaines then, but our diligence to bee bettered by his holy Doctrine and godly Example, conſidering the end of his converſation? My prayer to the moſt High is, that this Reverend Author may prove a *Bonaerges*, a Sonne of thunder, to rouſe and awaken the ſecure ſinner, but a *Barnabas*, a Sonne of conſolation, to the Mourners in Zion: And if this taſte of his Miniſtery ſhall produce theſe good effects in any, I not only have my deſire, but if God ſo pleaſe, (not being prevented by others) I ſhall hereafter aſſay to give you

you a deeper draught of his Religious Labours. Thus wiſhing thee as much comfort in peruſing them, as I had in hearing and tranſcribing them, I leave thee and them to the bleſsing of God, and bid thee farewell.

William Reynolds.

DIVINE

DIVINE CORDIALS.

Sermon I.

EZRA 9. 13, 14, 15.

And after all that is come upon us for our evill deeds, and for our great treſpaſſe, ſeeing that thou our God haſt puniſhed us leſſe then our iniquities deſerve, and haſt given us ſuch deliverance as this; ſhould we againe break thy Commandements? &c.

OUr Text is part of the prayer and confeſſion of *Ezra*, the occaſion whereof was this; That holy man being returned from *Babylon* to *Ieruſalem*, with men, money, and great encouragement, he is welcomed by a ſad meſſage from the principall in Iſrael; they complaine, that the people of Iſrael, the Prieſts and the Levites, had not ſeparated themſelves from the peo-

ple of the lands, doing according to their abhominations: the hearing of this cauſed much ſorrow in good *Ezra*, that he ſhould come ſo farre, and finde *Paganiſme* in *Iudea*; therefore like a diſtracted man, he rends his cloathes, teares the haire off his head and beard, and ſits downe aſtoniſhed: all which is but a fair preface to the prayer he makes; wherein, as if his heart were poured out in devotion, he profeſſeth that he is aſhamed to lift up his face to God, and confeſſeth the iniquities of the people, acknowledging that God had been juſt in puniſhing them; *And now, O our God*, ſaith he, *what ſhall wee ſay after this? thou haſt worthily plagued us, for wee have forſaken thy Commandements.* Theſe three verſes are a part of his prayer, the ſubſtance whereof is an argument which he makes for God againſt themſelves, and it ſtands thus; *Thoſe whom thou haſt delivered out of ſervitude and bondage, if they ſhall againe provoke thee by their rebellions, they deſerve to be conſumed*; but this is the ſtate of Iſrael, *thou O Lord haſt delivered Iſrael out of captivity and thraldome, and yet they have rebelled againſt thee; therefore they deſerve to have no more favour ſhewed them, but to be deſtroyed and utterly conſumed.* Our courſe in opening theſe verſes ſhall be this: In them I propound two things to your conſideration; firſt an Inditement preferred by *Ezra* againſt Iſrael: ſecondly, his pleading it for God againſt themſelves. In the firſt he remembers Gods mercy, and their rebellion: Gods mercy is laid downe in the thirteenth verſe, and that three wayes: firſt he ſhewes that

that they were not punished without cause: secondly, that God punished them lesse then they deserved: thirdly, that he had totally delivered them. Their rebellion is comprised in the fourteenth verse, in which there are two parts; first the sinne, secondly the punishment: the sinne is laid downe, first generally, *should we againe break thy Commandements?* secondly particularly, *and joyne in affinity with the people of these abhominations?* Then followes the punishment; first, *God will be angry:* secondly there is the degree of his anger, *he will not leave consuming till all be destroyed.* This is the carriage of the three verses; in the opening of which, we shall see that they sute us in this Land as well as any people under heaven: for considering that God did lately scourge us by the pestilence, and of his meere mercy removed it totally from us; seeing wee have revived our sinnes, and renewed our provocations against his majesty, if he begin againe to renew his plagues, and scourge us till he have consumed us, we must justifie him in his proceedings, who is righteous in all his wayes, and holy in all his works. Before we handle the particulars as we laid them downe, there be two things in generall which offer themselves to be discussed: the first is out of the party, which was *Ezra*; the second is out of the course he takes, and that is humbling himselfe in Gods presence. First for the party, it is *Ezra*; yee shall read in this book that he was a man that set his heart to seek the Lord, neither did he this only himselfe, but sought by all possible meanes to in-

cite others to follow his godly example. Had all Iſrael beene ſuch as he, they needed not to have feared judgements comming upon them; but they were not, therefore ſeeing the ſinnes of the Land, hee could not forbeare, but breaks forth into lamentation and mourning; which affords us this point of Doctrine.

Doctrin 1. *Good men, though they be at peace with God, finde cauſe of ſorrow for other mens ſinnes*: yee ſhall ſee this proved in the Scripture: the Spirit of God calls *Lot* a righteous man, yet this righteous mans ſoule was vexed from day to day with the uncleane converſation of the Sodomites, 2 Pet. 2. 8. The like we ſee in *Moſes* that good man; doe yee not think that hee was ſtrangely moved at the ſinne of the people, when he let fall and brake in pieces the two Tables of Stone, in which God had written the Decalogue with his owne ſacred finger? *Exod.* 32.19. It was ſo with the Prophet *Samuel, he mourned for the diſobedience of Saul, for which God rejected him from reigning over Iſrael*, 1 *Sam.* 15. 35. the like we ſee in *David, mine eyes*, ſaith he, *guſh out rivers of teares, becauſe men keep not thy Law*, *Pſal.* 119. 136. may ſome man ſay, what were the ſinnes of the world to *David*? it is true, they were none of his, yet he thinks himſelfe bound to grieve for them, becauſe he knew they were diſpleaſing to his maker. We ſee the ſame in good *Ieremiah*, he wiſhes *his head were waters, and his eyes a fountaine of teares, that he might weep day and night for the iniquities of his people, who were all adulterers, and an aſſem-*

2 Pet. 2. 8.

Exod. 32.19.

1 Sam. 15.35.

Pſal. 119.136.

bly

bly of treacherous men, *Ier.* 9. 1. 2. and in *Ier.* 13. 17. He profeſſes, that his *ſoul ſhall weep in ſecret for their pride*: and was it not ſo with thee O bleſſed Saviour, thou didſt *mourn for the hardneſſe of mens hearts*, *Mark.* 3. 5. and when thou cameſt to *Hieruſalem*, thou *wept ſt over it*, ſaying, *if thou hadſt known, even thou, at leaſt in this thy day, the things which belong to thy peace; but now they are hid from thine eyes*, *Luk.* 19. 41, 42. and the ſame ſpirit was in S. *Paul*, *Philip.* 3. 18. he tells them, *he had told them often, and now ſpeakes it weeping, that there bee thoſe among them, who are enemies to the croſſe of Chriſt*: thus yee ſee the point ſufficiently proved.

Ier. 9. 1. 2.
Ier. 13. 17.
Mark. 3. 5.
Luk. 19. 41. 42.
Philip. 3. 18.

It ſhall be to let us ſee the ſtupidity and ſenceleſſeneſſe of the ſonnes of *Belial*; though they have moſt cauſe to weep and mourn, yet they live in jollity and merriment, and are meere ſtrangers to all ſadneſſe: Some of theſe ſtick not to ſay, What hath any man to doe to weep for their ſinnes? and that by their impieties, they trouble none but their own ſoules; But I tell thee O wretch, thou troubleſt not only thine own houſe and ſoule, but thou troubleſt all *Iſrael*, thou giveſt the Saints of God occaſion to be penſive for that which makes thee jocant and glad: and happy is it for thee, that there be ſuch as *Noah*, *Lot*, *Samuel*, and *David* to mourn for thee; for were it not that ſome did mourn for thy prophanneſſe, thou ſhouldſt not live againe to commit it; did not ſome bewaile thy drunkenneſſe, thou ſhouldſt bee taken away with the pot at thy mouth; did not ſome godly people grieve for thy filthy luſt, thou

Vſe 1.

shouldst with *Zimri* and *Cosbi* be smitten dead, *flagrante crimine*, in the very act of uncleanness: but the servants of God pray and mourn, fast and weep, and all to avert judgements from thee, who deservest little at their hands.

Vse 2. In the second place, This may Answer a common Objection which is put to the Saints, because they be sad and dumpish: I would have you know, that it is not holiness which makes them sad, but the prophanness of the world is that for which they are so much dejected: What need the child of God be sad, who is in the love and favour of God? thou that complainest against him for his sadness, know, that therfore he grieves with holy *David*, because he is constrained *to sojourne in Mesech, and to dwell in the Tents of Kedar*, *Psal.*120.5. *Psal.*120.5.

Vse 3. Lastly, according to the practise of *Ezra*, though we have made our peace with God, let us mourn for the wickedness of others: every one knowes what cause there is for this, iniquity having overspread this Land of ours, from *Dan* to *Beersheba*, from one corner of it to another: and were these impieties modest, it were not so much, but they be impudent and have a Brazen front, Religion is out of fashion, and none are so esteemed as fashion-mongers, they be your only men now in credit: The case thus standing, there is no way to prevent judgements which be imminent, but by *mourning* and *fasting*: Now that yee may bee perswaded to practise these so seasonable and necessary duties, remember but these things; First, it is piety to mourn

mourn for the ſins of others; ſhall we hear and ſee God to bee diſhonoured, and not grieve for it? piety cannot lodge in that breaſt where ſuch an ill ſpirit inhabites: a man will and ought to grieve when his friend is wronged; Chriſt calls us his friends, *Ioh.* 15. 15. and hee is our beſt friend, *Iohn* 15. 15. therefore wee have abundant cauſe to mourn for the ſinnes of wicked men, whereby hee is much diſhonoured and the Holy Spirit grieved. Secondly, pity requires this duty at our hands: I read of *Marcellus* the *Roman*, that entring a City which he had gained by compoſition after a long ſiege, he burſt forth into teares; one that ſtood by him demanded why he wept, ſaith he, *I cannot chuſe but weep to ſee ſo many thouſand led into captivity.* Shall a Heathen weep for the captivity of mens bodies? and ſhall not Chriſtians mourn for their ſinnes which are enough to enthrall ſoules and bodies in Hell for evermore? it ſhould bee the griefe of our ſoules, to ſee thouſands and tenne thouſands that will be damned. Thirdly, if we doe not mourne for other mens ſinnes, we make them our own: that of the Father is moſt true, *peccatum quod non diſplicet, tuum eſt*, *that ſinne is thine, with which thou art not diſpleaſed*: and that yee may ſee, I goe not without book in this, look that place in 1 *Cor.* 5. 6. there was one in the Church of *Corinth* that had committed that foule ſinne of inceſt, and the *Corinthians* were ſo farre from grieving for it as they ought to have done, that they gloried in it; S. *Paul* corrects them for it, telling them that thereby they were become a ſowre lump. 1 *Cor.* 5. 6.

lump. Lastly, we should be moved to this duty, by the blessing which attends it, what saith our blessed Saviour, *Matth.* 5.4? *Blessed are they that mourn, for they shall be comforted:* And in *Ezek.* 9.4. the Lord gives command to spare them in *Hierusalem*, that did *sigh and cry for the abominations done in the midst thereof:* The next way to escape judgement, is to mourn for the sinnes of the Nation, and though we should bee taken away in a generall visitation (as none bee exempted) yet that shall be to us, as the fiery Chariot was to *Eliah*, it shall put us into the possession of Heaven, where all teares shall be wiped away from our eyes.

Matth. 5.4.

Ezek. 9.4.

The second generall is, the course which *Ezra* takes, and that is humbling himselfe by confession, weeping and supplication, to let us know thus much.

Doct. 2. *The maine receit in time of affliction, is humiliation:* a *probatum est*, of this will appeare in Gods people: if a judgement have been threatned or comming, they have humbled themselves before God; in the 2 of *Chro.* 20.3. when that great Army of *Ammonites* and *Moabites* came against *Iehoshaphat*, it is said, *Iehoshaphat feared, and set himselfe to seek the Lord, and proclaimed a fast throughout all Iudah*: So when that fatall Decree of *Haman* was procured, for extirpation of the *Iewes*, and a day destinate for their destruction, *Hester* commands the *Iewes* to fast three dayes, and saith she, *I also and my Maidens will fast likewise*, *Esth.* 4.16. and we doubt not, but they afflicted their soules as well as their bodies: And in *Ionah* 3.5. when the Prophet denounced

2 *Chro.* 20.3.

Esther 4.16.

Ionah. 3.5.

denounced deſtruction to *Nineveh*, ſaying, *yet forty dayes and Nineveh ſhall be overthrown*; what followes? *the people of Nineveh believed God, and proclaimed a Faſt, and put on ſackcloth, from the greateſt to the leaſt of them:* This is in judgements imminent and to come; yee ſhall ſee that this alſo hath been their courſe, when a judgement hath been inflicted in a time of drought, *Ier.* 14. 20. *We acknowledge O Lord our wickedneſſe, and the iniquity of our fathers, for we have ſinned againſt thee:* in a time of dearth and famine, *Ioel* 2. 12. the preſcription is, *Turne to the Lord with all your heart, with faſting, weeping and mourning:* The people of God have done the ſame when the ſword hath been amongſt them; this wee find in *Ioſh.* 7. 6. when *Iſrael* was diſcomfited by the men of *Ai*, *Ioſhua rent his cloathes, and fell to the earth upon his face before the Ark of the Lord untill eventide, he and the Elders of Iſrael, and put duſt upon their heads:* So in the judgement of mortality, when *David* ſaw that ſeventy thouſand of his ſubjects were ſlaine by the peſtilence for his ſinne, hee betakes himſelfe to God in a humble manner, ſaying, *Lo, I have ſinned and done wickedly; but theſe ſheep, what have they done? let thine hand I pray thee, be againſt me, and againſt my fathers houſe*, 2 *Sam.* 24. 17. We ſee it alſo in *Davids* particular caſe, *Pſal.* 30. 7. 8. *Thou O Lord didſt hide thy face, and I was troubled: then I cryed to thee O Lord, and unto the Lord I made my ſupplication*: So likewiſe in the caſe of the whole Church, *Hoſea* 6. 1. *Come and let us returne unto the Lord, for hee hath torne, and hee will heale us:*

Ier. 14. 20.

Ioel 2. 12.

Ioſh. 7. 6.

2 *Sam.* 24. 17.

Pſal. 30. 7. 8.

Hoſea 6. 1.

hee hath ſmitten, and he will bind us up: The grounds they went upon were theſe two:

Reaſon 1. Zeph. 2. 1. 2. Firſt, they knew it was Gods Commandement; that place in *Zeph.* 2. 1, 2. is notable to this purpoſe: where the Lord ſaith, *Gather your ſelves together, yea, gather together, O Nation not deſired; before the decree bring forth, before the day paſſe as the chaffe, before the fierce anger of the Lord come upon you, before the day of the Lords anger come upon you*: As when *Abſolom* could not ſpeak with *Ioab* by faire meanes, hee knew that if once his corne were on fire hee would quickly come unto him; So when the Lord inflicts judgements on his people, it is to humble them in his preſence: So in *Iſa.* 22. 12. *In that day* (to wit in the day of their affliction,) *did the Lord God of Hoſts call to weeping, and to mourning, to baldneſſe and to girding with ſackcloth.*

Iſa. 22. 12.

Reaſon 2. Secondly, the Saints were ſure that ſinne was the cauſe of all their miſeries; that being the *Achan* which troubled the whole Hoſt, and the *Ionah* endangering the whole Ship; therefore, to look to have the *judgement removed, without humiliation and repentance, were to no purpoſe*: who looks to have a wound cured, as long as the weapon that made it ſticks in it? and it is in vaine to expect the removall of a judgement, till men be humbled and purged: but take away the cauſe and the effect will ceaſe.

Vſe 1. What ſhall we think of a number of deſperate wretches in the world, who when they ſhould bee humbled under Gods afflicting hand, ſinne more and

and more, and more againſt him? this was the ſinne of *Ahaz*, for which the Spirit of God ſtigmatiſes him to all poſterity, in the 2 *Chro.* 28. 22. ſaying, *and in the time of this diſtreſſe* (that is when the *Philiſtimes* had invaded his Land) *did hee treſpaſſe yet more againſt the Lord; this is that King Ahaz*: This alſo we finde charged on *Iſrael*, *Iſa.* 57. 17. *For the iniquity of his coveteouſneſſe was I wrath and ſmote him, ſaith the Lord: I hid me and was wroth, and he went on frowardly in the way of his heart*; They were ſo farre from being better, that they were the worſe for Gods afflicting them: and are they better, that when the plague of God is gone out againſt a place (as at this time it is againſt this City) yet can ſweare, lie, cheat, and be drunk? they know not, but that the deſtroying Angell may ſmite them next, and yet they dare provoke God by theſe and many other ſinnes: woe is me, that people ſhould bee thus unprepared for death; will nothing teach theſe but bare feeling? will they take no warning till God touch them and ſet the bloudy croſſe upon their bodies? let theſe know, that although God ſpare them a while, hee will not ſpare them for ever, and to be ſure, he will put all into the laſt draught, which ſhall be as bitter as gall or worm-wood.

2 Chro. 28. 22.

Iſa. 57. 17.

In the ſecond place, ſeeing the Lords wrath is at this preſent gone out againſt us for our iniquities; let us all I beſeech you with *Ezra*, *addreſſe our ſelves to God by Prayer and faſting*: what is it for us to faſt in private, though Authority have not commanded it? when it is done by the com-

Vſe 2.

mand of the Magiſtrate, wee ſeeme to faſt of neceſſity; but when wee take it up voluntarily, it argues ingenuity, nay there cannot be a more pregnant ſign of ſincerity: Is it ſuch a matter to forbeare one meale in a week? Well, however we think of this duty, if it be performed as it ought, (with ſupplication and humiliation) there is no ſuch way to prevent or remove a judgement: I hope there is none ſo wicked amongſt us, but will confeſſe that we have great cauſe to humble our ſelves before God, for who can be ignorant but that we our ſelves are the cauſe of the plague which is now among us? it is true, ſometimes it encreaſes, at other times it decreaſes, ſo that it keeps at no ſtay; but if wee ſhall therefore neglect to humble our ſoules and bodies in the preſence of God, we ſhall ſo incenſe him, as to encreaſe this plague among us without meaſure; but if we ſhall turn to him that ſmites us, *by unfained repentance and amendment of life*; hee will not only take this grievous ſickneſſe from us, but hee will leave a bleſſing behinde him. So much for the two generalls: We now deſcend to the particulars, as they were laid down: Wee begin with the indictment preferred by *Ezra* againſt *Iſrael*, in which is remembred Gods mercy, and their rebellion: Gods mercy is laid down in the thirteenth verſe, and that three wayes: Firſt, he ſhewes that they were not puniſhed without cauſe: Secondly, that God puniſhed them leſſe then they deſerved: Thirdly, that he had totally delivered them.

Firſt, for the firſt particular in the gradation of Gods

Gods mercy, (*thou our God haſt puniſhed us,*) that is, thou haſt puniſhed us deſervedly: Tyrants will and doe puniſh men without cauſe, nay, they deſire to pick holes in mens coates that they may puniſh them; but the Judge of all the world never proceeds to puniſh, but when hee is provoked. In that *Ezra* ſaith (*ſeeing that thou our God haſt puniſhed us*) take notice in the firſt place of this obſervation.

Whatſoever is the inſtrument, God is the Authour of the puniſhment. This is proved in *Iſa.* 45. 7. where the Lord ſaith, *I make peace and create evill: I the Lord doe all theſe things:* ſo in *Amos* 3.6. *Shall there be evill in a City, and the Lord hath not done it?* yee muſt underſtand theſe places, not of the evill of ſinne, but of puniſhment; for, *Deus non author, ſed ultor peccati, God is not the authour, but revenger of ſinne:* it was hee that opened the bottles of heaven, and ſent the deluge on the earth; it was hee that rained that *igneum imbrem*, ſhower of fire and brimſtone from heaven upon *Sodom* and *Gomorrah*; it was he that ſhut up the wombs in *Abimelechs* houſe, and that plagued *Egypt* with thoſe ſucceſſions of plagues: the Magicians could not, or would not ſee, *digitum Dei, the finger of God* in them; but had they not been blind, they might have ſeen *ambas manus, his ten fingers*, in thoſe tenne judgements which hee inflicted on them: It was hee that offered *David* his choyce of three plagues, and upon his choyce ſent the peſtilence; and in 1 *Cor.* 11. 32. S. *Paul* there labours to perſwade the *Corinthians*, that God chaſtened

Doct. 3.

Iſa. 45. 7.

Amos 3. 6.

1 *Cor.* 11. 32.

them; and *David* saith, *Psal. 39. 9. I was dumb, and opened not my mouth, because thou didst it:* mistake mee not, I know that sometimes God makes use of instruments for the execution of his wrath: hee made use of the earth, to swallow up *Corah*, *Dathan*, and *Abiram*; he made use of the water, to drown *Pharaoh* and his Host; hee made use of the fire to slay the Captaines, and their fifties which came to apprehend *Eliah*; he made use of a Lyon, to kill the disobedient Prophet; and of Beares to destroy two and fourty children, that called *Elisha* baldpate; and he used Serpents, to sting to death the rebellious *Israelites*: but the *primus motor*, *the chiefe efficient* is God, who is the Lord of Hosts, and hath all creatures at his beck. *Ioseph* was not ignorant, that his brethren had a hand in selling of him into *Egypt*, yet he tels them that *God had sent him thither:* and *Iob* knew well enough that the *Sabeans* and *Caldeans* had taken away his goods, yet he saith, *The Lord hath given and the Lord hath taken away, and blessed be the name of the Lord:* though men were the instruments, yet he knew God to be Authour of what he suffered.

Psal. 39. 9.

Vse 1. This may informe us, what is the ground of all the impatience in the world; there be a number which repine and murmure when Gods hand is upon them; what is the reason? they stick in the second causes, and look so much on the lower links of the chaine, that they forget him that hath the top of it in his hand; one complaines of his brother, another of the ayre hee lives in, a third of the meat he eates, and hence it is that they repine:

repine: whereas if a man looked up to God in what he ſuffers, he would ſay as *Eli*, *It is the Lord let him doe what hee will*, and with *Iob*, *The Lord gives and takes, and bleſſed bee his Name*: Nay, if a man would doe this, it would not only make him patient, but to profit by his affliction; for no man ſees himſelf ſo clearly and truly as in the glaſſe of adverſity; every affliction that God laies upon us ſeemes to ſay as *Ehud* to *Eglon*, *I have a meſſage to thee from God*, which if a man would conſider, it would make his affliction a *Bethesda*, to cure him of his ſpirituall infirmities, and by ſo doing, hee would come out of that fornace, cleare gold, purged from the droſſe of his corruptions.

Secondly, here is a Uſe of admonition; ever look up to God in all thy afflictions: look to him in thy Feaver, in thy Ague, in the Plague; I know there may be an infected ayre, there may be ill humours in the body which may help forward infection, I know alſo that a man may bee infected by being converſant with infected perſons; theſe be ſecond cauſes, but God is the chiefe and principall. The Heathens call the plague, *a judgement ſent from God*, and ſurely there is ſomething more divine in it then in other puniſhments, and a man may ſay of thoſe that die of the Peſtilence, as *Moſes* ſaid of the death of *Korah* and his Complices, *they die not the common death of men*: for as there is ſomething in this diſeaſe for the Phyſitian to look on, ſo ſomething for the Divine. *Uſe 2.*

Laſtly, when the Lords hand is upon us, and that we *Uſe 3.*

we would have it removed, the neareſt way we can take, is to have recourſe to God by prayer: for as our Saviour told *Pilate* that he had no power but what was given him from above, ſo afflictions could not ſeiſe upon us, without Gods giving them a commiſſion; a man may ſpend all that he hath to be cured of his diſeaſe, as did the woman in the Goſpel that had the bloody iſſue, and yet unleſſe God pleaſe, all ſhall doe him no good; *Saul* may goe to the Witch of *Endor* for help, and *Amaziah* to the god of *Ekron* to bee healed, but except the God of heaven work the cure, it ſhall never be effected: let us therefore in all our afflictions ſeek to God and to him alone, for he that is the inflicter muſt be the reſtorer. I now proceed to the point which even now I named, *Ezra* ſaith, (*God puniſhed them not without cauſe*,) which guides mee to this Obſervation.

Doct. 4. *God doth never puniſh any without deſert.* Saith *Abraham*, Gen. 18.25. *Shall not the Iudge of all the world doe right?* Nay, let mee tell you, it is not triviall, but groſſe ſinnes, which cauſe God to puniſh men: mark it in his dealing with the old world, did hee take advantage at every petty impiety? No, but hee ſtaid *till all fleſh had corrupted their wayes*, and then, and not till then brought he the deluge, *Gen.* 6. 12. ſo before ever he puniſht *Sodom* and *Gomorrah*, their ſinnes were exceeding grievous, *Gen.* 18. 20. It is ſaid in *Pſal.* 78. 38. *he being mercifull, forgave their iniquity, and deſtroyed them not, but oft-times called back his anger, and did*

Gen. 18.25.

Gen. 6. 12.

Gen. 18.20. *Pſal.* 78. 38.

did not ſtirre up all his wrath. Another pregnant place to prove this, is 2 *Chro.* 36.16. where the Spirit of God ſaith, *They mocked the Meſſengers of God, and deſpiſed his words, and miſuſed the Prophets, untill the wrath of the Lord aroſe againſt his people, and till there was no remedy:* Mark, he muſt of neceſſity puniſh them, unleſſe he would have his juſtice, truth and providence troden under foot: and when he ſaith, *he is preſt under men as a cart is preſt that is full of ſheaves*, *Amos* 2.13. it ſhewes evidently, that God doth not puniſh for every ſmall ſinne; hee is propenſe to mercy, but loath to puniſh: hence it is that he calls *opus judicii, the work of judgement, opus alienum, a ſtrange work*, *Iſa.* 28.21. and when he muſt needs puniſh his people, hee ſaith *he will ſhave them with a Raſor that is hired*, *Iſa.* 7.20. as if he had none of his own, but was faine to borrow; ſo prone is God to mercy, that hee would ever think thoughts of peace towards us, but wee will not ſuffer him.

2 *Chro.* 36 16.

Amos 2.13.

Iſa. 28.21.

Iſa. 7.20.

We ſhould ever juſtifie God, in all the judgements he brings upon us: the Saints of God have done this in all times; thus did *Davia*, *Pſa.* 119.75. *I know O Lord that thy judgements are right, and that thou in faithfulneſſe haſt afflicted me*: it was ſo alſo with *Nehemiah*, Chap. 9.33. *Thou O Lord art juſt in all that is brought upon us, for thou haſt done right, but wee have done wickedly*: the like we ſee in *Daniel*, Chap. 9.7. *O Lord, righteouſneſſe belongeth unto thee, but to us confuſion of faces, as at this day*; and the poore Theife on the croſſe tels his fellow

Vſe 1.

Pſal. 119.75.

Nehem. 9.33.

Dan. 9.7.

when he reviled our bleſſed Saviour, *Luk.* 23. 41. *Wee indeed ſuffer juſtly, for we receive the due reward of our deeds, but this man hath done nothing amiſſe:* in *Matth.* 26. 27. when our bleſſed Lord called the woman of *Canaan*, dog, ſhe digeſts it, ſaying, *Truth Lord, yet the dogs eat of the crumbs which fall from their Maſters Table:* and let wicked men diſpute and plead as long as they are able, it ſhall never be found, but that God puniſhes deſervedly. But if it ſhall come into the minds of any to ſay as thoſe in *Ierem.* 16. 10. *Wherefore hath the Lord pronounced all this great evill againſt us? or what is our iniquity? or what is our ſinne that we have committed againſt the Lord our God?* I tell theſe as the Prophet told them, you are plagued for your ſwearing, lying, Sabbath-breaking, hypocriſie, drunkenneſſe, luſting, oppreſſion: theſe and other ſinnes bee the procreant cauſes of all plagues, theſe bee the traitours which open the gates to all judgements.

Matth 15. 26. 27

Ierem. 16. 10.

Uſe 2. In the ſecond place, ſeeing God puniſhes none without cauſe, let it teach us patience under his afflicting hand. And the truth is, why ſhould men be impatient under the croſſe, when as he puniſhes not till he be provoked? neither is it every patience which will ſerve the turne; there is *aſinina patientia, an aſſes patience*, when a man is not ſenſible, though never ſo much load be laid upon him: Secondly, there is *canina patientia, a doggiſh patience*, when like a ſnarling dog tied up in a chaine, wee indure what is inflicted upon us, againſt our will: Neither of theſe will ſtand us in ſtead,

ſtead, but Chriſtian-like with all ſubmiſſion, wee muſt take thankfully the hand of God upon us, ſaying with holy *Bernard*, Lord, that which thou layeſt upon us, is *durum pro viribus, hard to be born, in regard of our poore ſtrength, ſed dignum pro meritis, but juſt in regard of our iniquities*: Let us be as the good corne, which when it is winnowed falls at the winnowers feet, not like the chaffe which flies in his face; and let us ſay with *David*, 2 *Sam.* 15. 26. *Behold here I am, let him doe unto me, as ſeemeth good unto him.* Further, wee may obſerve, that *Ezra* ſpeaks not only of ſinne in generall, but of (*a great treſpaſſe*;) what was it? it was *the peoples mingling themſelves with the Heathen*, which was a foule tranſgreſſion: the Doctrine ariſing from hence is thus much.

2 *Sam.* 15. 26.

When God ariſes to judgement, hee ever ſets himſelfe againſt the foule ſinnes of men. Will ſome man ſay, which be the foule ſinnes for which God is ſo much offended? They be theſe, The firſt, is *pride*; what was it that put on *David* to number his people, but the pride of his heart? for which you know he ſmarted ſhrewdly, 2 *Sam.* 24. A ſecond, is *Idolatry*; this is a grievous ſinne, and for this God is exceeding angry wherever it is practiſed or countenanced, *Exod.* 20. 5. A third, is *luſt*, eſpecially when it growes impudent, as was that of *Zimri* and *Cosbi*. A fourth, is *blaſphemy*; wherefore was *Senacharib* that proud monſter and a hundred foureſcore and five thouſand of his Army ſlaine, but for blaſpheming the God of *Iſrael*? *Iſa.* 37. A fifth, is *murder*; this is that ſinne for which God

Doct. 5.

2 Sam. 24.

Exod. 20. 5.

Hoſea 4.2. hath a quarrell with a Land, *Hoſea* 4.2. The ſixth, is *oppreſsion*, the Lord is very wroth where this is committed, therefore wee finde him ſaying, *Pſal.* 12.5. *For the oppreſsion of the poore, and the ſighing of the needy, I will ariſe and ſet him in ſafety, from him that puffeth at him*: And elſewhere he threatens to *make his arrowes drunk in the bloud of oppreſſours.* The laſt ſinne (that I will name) cauſing God to riſe to judgement, is the *prophanation of his Ordinances*: *Moſes* knew this, which made him requeſt *Pharaoh* to let them goe three dayes journey into the Deſart, and ſacrifice to the Lord their God, leſt hee fall upon them with the Peſtilence or ſword, a *Exod.* 5.3. and S. *Paul* ſaith in 1 *Cor.* 11. 30. *for this cauſe* (to wit, for prophaning Gods Ordinance) *many are weak and ſickly among you, and many ſleep.*

Pſal. 12.5.

Exod. 5.3. 1 Cor. 11.33.

Vſe 1. It ſhall be a uſe of examination to us, to ſearch whether or no theſe ſinnes be among us; which if wee doe as wee ought, wee will ſoone conclude that God plagues us for theſe very ſinnes. Firſt, for *Idolatry*, is not that among us? and though Dagon have been thrown down, yet is hee not ſet up againe? So for *uncleanneſſe*, is it not to be found (ſhall I ſay in the skirts?) nay, in the more noble parts of the City? and I wiſh it were a ſlander to ſay there were profeſt brothell houſes both without and within the wals of *London*: and for *pride*, if ever it rid in triumph in any generation, then now it is; how neare doth the toe of the Citizen come to the heele of the Gentleman? This ſmoak containes not it ſelfe in palaces, but gets

gets into meane habitations: the back and the belly, two daughters of the horſe-leech, cry, Give, give, and the men of the times are ſo indulgent to them, that they will deny them nothing, inſomuch that by this meanes many brave Eſtates are brought to nothing. Fourthly, for *blaſphemy*, who can with patience paſſe along and heare the volleys of oathes which are ſent out againſt heaven daily? nay, ſo common is this ſinne, that children can no ſooner ſpeak, but they can ſwear and blaſpheme: And for *murther*, you have ſcarſe a bill comes out, but ſome or other are ſlaine; nay, ſometimes bloud toucheth bloud: and for *oppreſſion*, what complayning is there in our Streets, againſt ſuch as grinde the face of the poore? and for *prophanation of Gods ordinances*, I grieve to declare how frequent this is: men are grown ſo prophane, that *they will excommunicate themſelves from the Congregation, and ſave the Miniſter a labour*: and for thoſe that doe come hither, the greateſt number of them ſtand but for ciphers, for, *dum corpus in choro, animus in foro, while their bodies be in the Church, their minds are in the Market-place*. Now ſeeing theſe ſinnes are found among us, may not the Lord ſay juſtly of us as he ſaid of the Jewes, *Ierem. 5. 29. Shall I not viſite for theſe things? ſhall not my ſoule be avenged on ſuch a Nation as this?* hee may ſay, I will no longer ſuffer their iniquity to out-brave me, but I will up and make them ſmoak, I will root them from under heaven, as I did the Inhabitants of *Sodom* and *Gomorrah*. Laſtly, in *Ezra* his practiſe wee may

Ierem. 5. 29.

ſee a true forme of confeſſion, he confeſſes their (*great treſpaſſe:*) teaching us thereby, that *as we muſt confeſſe all ſinne in groſſe, ſo eſpecially, our maine and maſter ſinne*; that *Saul* which is higher by the head, then the reſt of his brethren: wee want not examples of this in Scripture, *David* confeſſes his murder, *Paul* his perſecution, and *Daniel* confeſſes the great ſinne of his people: A great many confeſſe their ſinnes, but they doe it as *Nebuchadnezzar* told his dreame, he tells his wiſemen that hee had a dreame, but never tells them what it was: So theſe men ſay they are ſinners, but they will not confeſſe their groſſe tranſgreſſions. Wilt thou deale otherwiſe with God Almighty then with thy Phyſitian? when he comes to thee in thy ſickneſſe, thou wilt conceale nothing from him, but tell him how it is with thee in every particular: and yet when thou commeſt to confeſſe thy ſinnes to thy God, thou concealeſt thoſe capitall ſinnes which have moſt offended him. Well, let my counſell be acceptable to thee, get thee up to the beame of thine own conſcience, and judge thy ſelfe: and in judging thy ſelfe, doe not think it enough to cenſure thy ſelfe for thy leſſer ſinnes, but eſpecially judge thy ſelfe for thy great offences, if thou doe not, God will judge thee; mince not then thy ſins by labouring to extenuate them, but confeſſe them ingenuouſly, for the more ſevere thou art againſt thy ſelfe, the more merciſull ſhalt thou finde God unto thee.

Sermon

Sermon II.

EZRA 9. the latter part of Verſe 13.

Seeing that thou our God haſt puniſhed us leſſe then our iniquities deſerve, and haſt given us ſuch deliverance as this.

WEe come now to the ſecond amplification of Gods mercy, *Ezra* had ſaid that *God had dealt mercifully with them*, how proves hee the mercy of God? hee proves it thus, becauſe that when hee puniſhed them, it was leſſe then they deſerved, (*thou our God haſt puniſhed us, leſſe then our iniquities deſerve*:) Here is one word joyned with puniſhing, which I would have you take notice of, he ſaith [*thou our God haſt puniſhed us:*] Herein he is a pattern to us, when at any time wee come to confeſſe our ſinnes before God: [*Our God*] intimates a ſtrong relation and affection; certainly when hee ſaith thus, he knew there was hope of Gods being reconciled to them againe, giving us thereby to underſtand what is required of men in the confeſſion of ſinne; a man muſt not only as *David*, *water his couch with his teares*, *Pſal. 6. 6.* nor with *Peter*, *goe out and weep bitterly*, *Matth. 26. 75.* nor with the woman which was a ſinner in the City, *waſh Chriſts feet with our teares*, *Luk. 7. 38.* not ſecondly

Pſal. 6. 6.
Matth. 26. 75.
Luke 7. 38.

ſecondly, muſt hee only *with a great deale of ſelfe ſhame* confeſſe his ſinne, as did *Ezra* in this chapter, and the poore Publican, *Luk.* 18. 13. Thirdly, nor muſt hee only confeſſe his ſinnes *with anger*, as did *Iob* 42. chapter, 6. v. and *Ephraim* in *Hoſea* 14 8. But laſtly, he muſt confeſſe them *with faith and confidence*; that is, ſo to aggravate his ſinnes before God, as not to let goe his hold in God: Wee ſee the Church taking this courſe in *Hoſea* 6. 1. *Come, let us return unto the Lord, for he hath torn, and he will heale us: hee hath ſmitten, and hee will bind us up:* Mark, they had a confidence in Gods mercy, though they knew their ſinnes were foule and criminall: So *Daniel* confeſſeth and aggravateth the ſinnes of the people, yet he lets not goe his hold, but ſaith, *To the Lord our God belong mercies and forgiveneſſes, though wee have rebelled againſt him*, *Dan.* 9. 9. The like we ſee in the Prodigall, hee had gone into a farre Countrey, and there waſted his ſubſtance with riotous living: afterwards being pincht with want and comming to himſelfe, hee ſaith, *I will ariſe and goe to my Father, and ſay unto him, Father, I have ſinned againſt heaven and before thee, and am no more worthy to bee called thy Sonne*, *Luk.* 15. 13. 17. 18. Though hee knew hee had grievouſly offended God, yet hee will make uſe of that name [*Father*] and not let goe the ſtaffe of his confidence: and to ſay the truth, God doth make known to us in his word, that hee is our Father, intimating thereby the duration of his affection: a husband may ceaſe to be a husband by reaſon of a lewd wife which

Luke 18. 13. *Iob* 42. 6. *Hoſea* 14. 8.

Hoſea 6. 1.

Dan. 9. 9.

Luk. 15. 13. 17. 18.

which is divorced from him; and a maſter may ceaſe to bee a maſter, for want of a ſervant; *but a father can never ceaſe to be a father, though his child be never ſo wicked and contumacious, becauſe hee is full of bowels and compaſsion*: Therefore when a man comes to confeſſe his ſinnes before God, he muſt not confeſſe them with *aſſurance to die*, as *Achan* did, but hee muſt confeſſe them *with hope to obtaine mercy and pardon*: and if yee look into ſacred Writ, you ſhall finde that when Gods children have come to confeſſe their ſinnes, they have ſtill done it with hope of forgiveneſſe; therefore ſometimes they urge him by *his Covenant*, *Nehem.9.32.* ſometimes for *his mercy ſake*, *Pſal.6.4.* and ſometimes *for his name ſake*, *Pſal.25.11.* as if they had ſaid, *O Lord, wee know wee for our ſinnes deſerve not to be heard, yet Lord finde matter in thy ſelfe of being mercifull unto us, and for thy goodneſſe ſake reject us not, the depths of whoſe miſery call for the depths of thy mercy.*

Nehem.9.32.
Pſal.6.4.
Pſal.25.11.

Vſe.

Let the conſideration of this, teach us to take out this needfull leſſon: ſome there be that confeſſe their ſinnes, but it is with *deſpaire*, thus did *Cain* and *Iudas*; and of *Francis Spira* we read, that being neare unto death, he could not be perſwaded of Gods mercies, but died deſpairing: But for our ſelves, let us confeſſe our ſinnes *with hope that God will pardon us*, and with the ſervants of *Benhadad* let us addreſſe our ſelves to him, and ſay, we have heard that *thou who art the King of Iſrael, art a mercifull King*; let us never deſpaire, but ſtill come in hope of mercy, though wee know that God

hath juſt cauſe to damne us, becauſe the ſharp grapes of our ſinnes have ſowred his countenance with indignation: Let us not for all that caſt away the ſtaffe of our confidence, but look up to heaven and ſay with *Iob*, *Though thou killeſt me, yet will I truſt in thee.* [*thou our God haſt puniſhed us.*] Doth he call him their God, and yet doth he puniſh them? hee ſeemes to impropriate God unto them, and yet he ſaith, he puniſhed them: by the conjunction of theſe together, I lay down this as a firme concluſion.

Doctrine. *God may love, and yet puniſh.* I will make it plaine unto you; ſometimes God puniſhes *unwillingly*, *Lam.* 3. 33. *He doth not puniſh willingly, nor grieve the children of men*: And when hee is forced to puniſh, it is with *Ah* and *alaſſe*: *Iſa.* 1. 24. Secondly, it appeares thus, becauſe *he deſires to bee ſtopt in his way of puniſhing*; yee ſee on what faire tearmes he would have been taken off from puniſhing *Sodom* and *Gomorrah*; if there had beene but ten righteous perſons in thoſe Cities, hee would have ſpared them for tens ſake, *Gen.* 18. 32. nay, in *Ezek.* 22. 30. the Lord ſaith, if he could but have found one man to ſtand in the gap before him for the land, he would not deſtroy it: and in *Ierem.* 5. 1. he ſaith, *Runn to and fro thorow the ſtreets of Ieruſalem, and ſee now and know, and ſeek in the broad places thereof, if yee can find a man, if there be any that executeth judgement, or that ſeeketh the truth, and I will pardon it*: God would have beene glad if one could have been found, to avert his indignation: Nay, when he finds no ſuch interceſ-

Lamen 3. 33.

Iſa. 1. 24.

Gen. 18. 32.

Ezek. 22. 30.

Ierem. 5. 1.

ſours,

ſours, then he tells men before-hand what he will doe, that by their repentance they may keep him out of the way of his juſtice, *Amos* 4. 12. *Therefore thus will I doe unto thee O Iſrael: and becauſe I will do thus unto thee, prepare to meet thy God O Iſrael*: it is the ſaying of *Seneca*, and it is a true one, *a man that profeſſeth hatred to another, is thereby prevented of doing him the miſchiefe hee intended:* Hence it was that *Abſolom* forbore to ſpeak either good or bad to his brother *Ammon*, for three yeares together, for feare he ſhould ſuſpect ſome miſchiefe towards him: and when God tells men plainly before-hand what hee will doe unto them, it is a cleare demonſtration that he deſires to be ſtopt in the way of his fury. Thirdly, this ſhewes it, *becauſe that when his hand of puniſhment is upon them, it ſhall be removed if they repent:* This we finde often made good to *Iſrael*, on their performance of the condition; and it is a ſigne we have not repented under Gods hand, if wee have not found it true in our own experience. Laſtly, it appeares to be true by this, *he puniſhes men becauſe he loves them*, this is plain, *Prov.* 3. 12. cited in *Rev.* 3. 19. *whom the Lord loveth he correcteth:* He ſees puniſhment as neceſſary for his children as meat, and when hee layes it on, it ſhall not be ſo much penall as medicinall, therefore there muſt needs bee love in it.

Amos 4. 12.

Prov. 3. 12. *Revel.* 3. 19.

I deſire from my ſoule that people would bee perſwaded of this; I confeſſe it is *durus ſermo*, *a hard ſaying*, and men will hardly be drawn to believe it, eſpecially when the affliction is ſmart: How often did *Iob* think God his enemy, when his

Vſe 1.

hand was heavie upon him? I knew it was in his *paroxyſme* and hot bloud, for in his coole bloud he retracts whatſoever he had ſaid before: the like we ſee in the Jewes, becauſe God did not preſently ſettle them in the Land of *Canaan*, therefore they ſay, *becauſe the Lord hated us, hee hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites to deſtroy us*, *Deut.* 1.27. And as a man is apt of himſelfe to think ſo, ſo the World and the Devill are prone to ſuggeſt ſuch thoughts unto him; the World ſaith, as *Moſes* ſuppoſeth the Enemies of God would ſay, if hee ſhould deſtroy his people, *Deut.* 9.28. the Lord layes this affliction upon thee becauſe he hates thee: and the friends of *Iob* were conceitd that God puniſht him becauſe he hated him; and his wife doubtleſſe thought no other, therefore ſhee bids him curſe God and die. The Devill alſo is buſie at this, when hee ſeeth Gods hand heavie upon a man, What, ſaith hee? is this the God yee ſerve, that thus layes load upon you? aſſure your ſelves, he would never puniſh you in this manner if he loved you, this is but a draught of that cup, the dregs whereof yee ſhall ſuck out in Hell: thus hee layes an aſſault to our ſoules to hinder our eternall good, wronging Gods mercy *like a lyar as hee hath been from the beginning*: Why ſhould we think it ſtrange, that God ſhould love and puniſh? ſee it in *Ioſeph*, the time was when hee took his brethren to be ſpies and felons; all this while *Ioſeph* offered violence to his own heart, *cruciat & amat*, hee torments them and loves them, for when he handled them moſt

Deut. 1.27.

Deut. 9.28.

moſt roughly, hee could not forbeare but he muſt goe out and weep: ſhall hee doe all this, and yet love his brethren? and may not God much more *puniſh his children*, and yet at the ſame time *love them*? So in *David*, all men knew that he loved his *Abſolom* well, but yet when he turns Rebell, he muſt take up armes againſt him, yet at the ſame time hee bids his men intreat the young man *Abſolom* kindly: now can man puniſh, and yet love? and ſhall not God doe the ſame, who is fuller of mercy, then the Sea is of water? all the mercy which is in all the men upon earth, is not as the drop of a bucket to that Ocean of mercy that is in the Almighty. Come to our own experience, thou art the Father of a child, and he offending thee, thou correcteſt him; ſhall a man ſay, thou hateſt him becauſe thou chaſtiſeſt him? no wiſe man but will ſay thou loveſt him, and therefore thou puniſheſt him, that hee may grow better againe; thy child hath a diſeaſe growing upon him, which if it be not prevented in time, will be his death, and thou tendring his good, giveſt money to a Surgeon to cure him, though it be to his great paine; is it becauſe thou hateſt him? O no, it rather appeares, that therefore thou loveſt him, elſe thou wouldſt not be at charge with him: So God findes cauſe to puniſh us for our ſinnes; ſhall we dare to ſay, he doth it becauſe he hates us? God forbid. Saith *Auguſtine*, I know the Phyſitian is irkſome to a man in a frenſie, becauſe he ties and binds him: doth he uſe him thus becauſe hee hates him? no, but deſire to cure him, conſtraines

him to take that violent course with him. Againe, thou sometimes walkest into thy garden, and findest occasion to prune thy trees, is it because thou hatest them? no, but therefore thou do'st it, to make them grow better: now if all this be true in thine own experience, why should not God love, and yet punish?

Vse 2. In the second place, it should teach every man *to take heed of censuring any to be such as God hates, on whom God layes his afflicting hand:* This was the humour of the Jewes spoken of in *Luk.* 13.2.3. 4. 5. they thought those *Galileans* whose blood Pilate had mingled with their sacrifices; and those eighteen on whom the Tower in *Silo* fell, to bee greater sinners then any in *Ierusalem:* our blessed Lord corrects this, and tells them it was not so, *but that except they repented, they should likewise perish:* This was also the misprision of them of *Melita, Acts* 28. 4. When they saw a Viper come out of the fire and fasten on *Pauls* hand, they presently judge him to be a murderer. O take heed of this, for all these things fall out alike, both to good and bad, and in so doing a man may censure the generation of the righteous, *Psal.* 73. 15. Nay, he may be guilty of censuring our Saviour Iesus Christ, for he was despised and rejected of men, a man of sorrowes, and acquainted with griefe, *Isa.* 53. 3. yet at the same time he was the Sonne of his Fathers love, one in whom hee took an everlasting complacency: *Iosephs cup may bee found in Benjamins sack;* and Gods child may be punisht, yet in his love and favour, for God may love and yet

Luk. 13. 2, 3, 4, 5

Acts 28. 4.

Psal. 73. 15.

Isa. 53. 3.

yet puniſh. [*thou haſt puniſhed us leſſe then our iniquities deſerve:*] The point is plaine.

God doth not puniſh any of his ſo much as they deſerve. In *Ierem.* 10. 24. the Prophet prayes thus, *O Lord correct me, but with judgement, not in thine anger; leſt thou bring me to nothing:* as if he had ſaid, correct me moderately, and not according to my demerits; and yee ſhall finde it to bee Gods own promiſe in *Ierem.* 30. 11. *I will not make a full end of thee, but will correct thee in meaſure*: the ſame alſo is the confeſſion of the Church, *Pſal.* 103. 10. *He hath not dealt with us after our ſinnes: nor rewarded us according to our iniquities.* And *Zophar Iobs* friend tells him, *Iob* 11. 6. *that God exacted leſſe of him then his iniquity deſerved.* It is a good obſervation that is made by ſome of the Learned, that as God ſtill rewards, *ultra merita*, beyond mens deſerts, ſo he ever puniſhes, *citra*, leſſe then they deſerve: that hee is alwayes beyond our merits in rewarding us, is evident in *Luk.* 17. 10. where our Saviour ſaith, *When yee ſhall have done all thoſe things which are commanded you, ſay, Wee are unprofitable ſervants, wee have done that which was our duty:* but hee is ever on this ſide in puniſhing us: See this in Gods dealing with *Adam*, what deſerved he at Gods hand but hell? yet he puniſht him only with temporall death. So, when *Cain* had committed that great ſinne againſt God, he might have ſent him preſently to his own place, but hee ſpared him, and ſuffered him to live a long time on the earth, waiting for his repentance; and when the Iſraelites deſerved to be deſtroyed, and that he

Doct. 2.

Ierem. 10. 14.

Ierem. 30. 11.

Pſal. 103. 10.

Iob 11. 6.

Luk. 17. 10.

hee was forced to puniſh them, yet *he let not his whole diſpleaſure riſe againſt them*, Pſal. 78. 38.

Pſal. 78. 38.

Vſe 1. Is it ſo? let us then in all the judgments which God inflicts upon us, lay our hand upon our mouth, and conclude, that it is leſſe then we deſerve: Haſt thou a diſeaſe upon thee? know that it is leſſe then thou deſerveſt, though it be ſharpe and irkeſome: O but will ſome ſay, my diſeaſe is ſo grievous, that I wiſh I were out of my life: what of that? hee could yet lay more grievous upon thee, he might ſend terrours into thy ſoule if he would, which bee, *tempeſtates mentis*, the tempeſts of the mind, and farre worſe then any corporall diſeaſe; judge then if God doe not puniſh thee leſſe then thou deſerveſt. O but ſaith another, when God ſends a man to Hell, doth hee puniſh him leſſe then his deſert? I anſwer, in regard of the extention of time, that which God inflicts on the damned in hell, is as much as they can deſerve or he can inflict upon them, becauſe it is for ever: but in regard of the intention of the puniſhment, they be not puniſhed as they deſerve, God could make the paines of thoſe in everlaſting chaines much more intenſive, but that all his wayes are intervein'd with mercy: let us therefore be patient in ſuffering what God layes upon us, knowing that whatſoever the puniſhment is, it is leſſe then, and on this ſide our demerit.

Vſe 2. Secondly, let us learne of our heavenly Father, *to bee mercifull as he is mercifull*: hee doth not deale with us after our deſerts, why ſhould wee deale otherwiſe with our brother? you ſee *Solomon* ſpared

ſpared *Shimei* his life, though for reviling his Father, he had deſerved death; only he confined him to *Ieruſalem*, which when he violated, then and not before, he took away his life: The Iewes ever had a deſire to bee more holy then the Law of God required, therefore when the Lord had ſet and appointed when the Sabbath ſhould begin and when it ſhould end, they would begin it an houre before, and conclude it an houre after the time limited by God: So the Lord commanded them to have no familiarity with the Heathen, and they were ſo ſtrict, that they would not ſo much as ſpeak to one uncircumciſed: So for the matter of puniſhment, which is to our purpoſe, God commanded them not to exceed fourty ſtripes, therefore they would inflict but thirty and nine upon offendours: Thus S. *Paul* ſaith, 2 *Cor.* 11.24. *Of the Iewes five times I received fourty ſtripes ſave one:* I do not applaud their ſuperſtition, in doing more then God commanded, but yet it argues merciſulneſſe towards Delinquents: ſo when a man had deſerved death, if the Lord had not expreſt in his word, what death he ſhould die, they would put him to that which was moſt eaſie: I wiſh that this practiſe of theirs riſe not up in judgement againſt us Chriſtians; how many be there among us, that for petty matters ſeek to cruſh and undoe men? they are ſo farre from puniſhing men leſſe then they deſerve, that they inflict ten times more upon them then is meet: this is the fault of Maſters and Miſtreſſes, they will ſo beat their ſervants for trivials, that they be ſcarſe their own men and

2 *Cor.* 11.24.

women ever after: doth this argue bowels of mercy? or doth God deale ſo with your ſoules? remember the parable of the two ſervants, one whereof owed his maſter tenne thouſand talents, and becauſe hee had not to pay, his Lord commanded him, his wife and children, and all that he had to be ſold, and payment to be made: the ſervant therefore fell down and worſhipped him, ſaying, *Lord have patience with mee and I will pay thee all: Then the Lord of that ſervant was moved with compaſſion, and looſed him, and forgave him the debt:* No ſooner had his Lord forgiven him, but *hee goes out and found one of his fellow ſervants which ought him an hundred pence; and hee laid hands on him, and took him by the throat, ſaying, Pay me that thou oweſt: and his fellow ſervant fell downe at his feet, and beſought him, ſaying, Have patience with mee, and I will pay thee all: and he would not, but went and caſt him into priſon, till he ſhould pay the debt:* When his Lord heard of it, he calls him to account againe, (for it ſeemes he had forgiven him upon condition that hee ſhould forgive his brother) and ſaith unto him, *O thou wicked ſervant, I forgave thee all that debt, becauſe thou deſiredſt mee: ſhouldſt not thou alſo have had compaſſion on thy fellow ſervant, even as I had pitty on thee? and his Lord was wroth, and delivered him to the tormentors, till hee ſhould pay all that was due unto him:* Call this parable often to remembrance, and ſeeing God is ſo mercifull to thee, deale not to extremity with others; let thoſe that be ſuperiours think of this, let them remember what they ex-

Luk. 16.

pect

pect from God, and let them be merciſull as hee is merciſull. Another Expoſition of theſe words, [*thou haſt puniſhed us leſſe then our iniquities deſerve,*] is this, the words in the Originall are, [*thou haſt held us from being beneath by our iniquities.*] As if hee had ſaid, thou haſt kept us from being preſt down to hell by our tranſgreſſions: in this phraſe of ſpeech, the Spirit of God intimates to us *of what weight and load ſinne is*: ſaith *David, mine iniquities are as an heavie burthen, they are too heavie for mee,* *Pſal.*38.4. and in *Iſa.*1.4. God calls *Iſrael, a people laden with iniquitie*: and our Saviour Chriſt calls to him *all that are heavie laden*, *Matt.*11.28. and in *Heb.*21.1. we are called upon to lay aſide *every weight*: and our Saviour ſaith to his Diſciples, in *Luk.* 21. 34. *Take heed to your ſelves leſt at any time your hearts be overcome or preſt down with ſurfetting and drunkenneſſe.* Now that ſin is weighty and of a ponderous nature, appeares thus. Firſt, *one ſinne preſſeth upon another, and they all preſſe down to hell.* Secondly, *ſinne hinders us from doing whatſoever good is*, it makes us dull and heavie in the performance of good actions: above all remember *how heavie Chriſt our Redeemer found our ſins*: though he was but a ſinner by imputation, yet he found the burden of our ſins ſo weighty on his ſacred ſhoulders, that they made him ſweat drops of bloud in a cold night; and to cry out on the Croſſe, *My God, my God, why haſt thou forſaken me?*

*Pſal.*38.4.
*Iſa.*1.4.
*Matth.*11.28.
*Heb.*21.1.
*Luk.*21.34.

Doth ſinne preſſe us down? then yee may ſee the *folly and ſtupidity of people, that goe on in ſinne, and never finde it burdenſome*; but let me tell theſe, if

Vſe 1.

ever God ſhall awake their drowſie conſcience, they ſhall finde that one *Ionah* is too much for a whole Ship: the Devill is cunning, and to the end hee may engage men in ſinne, he will not repreſent it to them in its own hue (which is moſt ugly,) but hee ſhewes it in a falſe glaſſe, either of profit or pleaſure; and hence it is that he enſnares ſo many ſoules: hee tells them that ſinne is no burthen, and that hell is not ſo hot as the Miniſter makes it to bee; but herein hee playes the lyar, which hath beene his trade from the beginning.

Vſe 2. In the ſecond place, *let us find ſinne a burthen*; there is no better argument of grace then to be ſenſible of the weight of ſin: and that man that doth not find it ponderous, happily he may complaine of the ſtone in the kidney or the bladder, but hee hath moſt cauſe to cry out of *the ſtone in his heart*; for were not his heart harder then the nether mill-ſtone, he would feele ſin a burthen too heavy for him to beare.

Vſe 3. Thirdly, if God have freed us from this burthen, let us take heed of being engaged in it againe; for every ſin is a weight, the leaſt is enough to preſſe us to hell, but many will preſſe us downe to the bottome of hell.

Vſe 4. Fourthly, is ſin a burthen? let us then labour all wee can to eaſe men of it, by giving them good and wholſome counſell; but the times be wretched, and it is a wonder the world ſtands ſo long; ſome laugh at the ſins of men, others labour to engage them in ſin, and take pleaſure in loading them;

them; there be too many that make men drink drunk, and provoke them to ſweare: theſe are deſperate wretches, and moſt unchriſtian-like, for inſtead of keeping their brethren from, they put them on to ſin.

Laſtly, is ſin ſuch a burthen? how are wee bound to thee O bleſſed Saviour, for eaſing us of this preſſure? of thy infinite and unſpeakable love thou tookeſt to thee a load, which would have preſt us to the pit of hell; make us wee beſeech thee ever mindfull of it and thankfull for it: The laſt amplification of Gods mercy is, *that he had delivered them*: [*thou haſt given us ſuch a diliverance as this*:] Will ſome man ſay, what deliverance was that? it was the delivering of *Iſrael* from the *Babyloniſh* captivity, which laſted ſeventy yeares, and was a very great deliverance; for in *Babylon they hanged their harps on the willows, and ſat downe by the rivers, and wept when they remembred Zion*, *Pſal.* 137. 1. 2. therefore the Spirit of God ſets a ſpeciall character on this, tearming it [*ſuch a deliverance as this*:] the point is perſpicuous. *Vſe* 5. *Pſal.* 137. 1. 2.

There be certaine deliverances which God beſtowes on men, for which they are to be more thankfull then for others. It is true, God is ſo great in the greateſt, that he is not little in the leaſt, yet ſome are greater then others; ſome of Gods works are written in greater, ſome in ſmaller characters: it was not every deliverance that made *Noah* build an Altar to the Lord, but Gods ſparing of him and his from periſhing with the old world: it was not every deliverance which cauſed *Hezekiah* to *Doctrine.*

pen a ſong, but it was Gods adding a leaſe of fifteene years to his life, when hee thought himſelfe paſt recovery: they were great deliverances that made the Iewes keep their Anniverſaries, as the Feaſt of the Paſſeover, of Tabernacles and of Trumpets. And when *Ioſhua* commanded a man of every Tribe in *Iſrael* to take a ſtone out of the midſt of *Iordan*, it was in remembrance of a ſpeciall mercy, that when their poſterity ſhould ſee that pile of ſtones, and aske them the meaning of them, then they ſhould anſwer, *that the waters of Iordan were cut off and ſtood on heapes untill they paſt over on foot:* and it was no ſmall, but a grand deliverance which cauſed the Iewes to keep the dayes of *Purim*, it was for the reverſing of the fatall decree *Haman* had got out againſt them: and when *Iehoſhaphat* and his people aſſembled themſelves in the Valley of *Berachah*, it was to bleſſe the Lord for a great Victory which hee gave them over their great Adverſaries, 2 *Chron.* 20.26.

2 *Chron.* 20.26.

Vſe. Let me call upon you, to reflect inwards upon your ſelves, and to ſay with *Ezra*, [*God hath given us ſuch a deliverance as this.*] What a deliverance did God give unto us in this land at the entrance of *Queen Elizabeth of ever bleſſed memory*, who reſtored true Religion among us, and broke the heavy yoak of Antichriſt from off our necks? what a deliverance was that which our God vouchſafed us in *eighty eight*, when hee overthrew our enemies to their perpetuall ſhame? their ſtrength at that time was ſo great, that if God had not ſubdued

dued them for us, we had never been able to make reſiſtance: what a deliverance was that which God afforded to King and People in one thouſand ſix hundred and five from that *damnable and hideous Popiſh powder treaſon*, which was hatcht & forg'd in hell, and ſhould have been executed *à primogenitis Diaboli*, by the firſt borne of Satan? what a deliverance was that which hee gave us five yeares ſince from the raging Peſtilence, when there died in one week five thouſand two hundred and five? God was then pleaſed to cauſe it to ceaſe on a ſudden, till it came to a paucity, nay to a nullity. And to come to our owne particulars, may not many of us ſay, that our next neighbours were viſited, and wee were preſerved? may wee not ſay that ſome in the ſame houſe, nay ſome that lay with us in the ſame bed, were ſmitten and died, and wee eſcaped? ſee then how God hath magnified his mercy towards us, in giving us ſuch a deliverance as this: O let us remember what the deliverance was, and what the bleſſing is, hee ſnatcht us as brands out of the fire; as therefore our ſorrow was the greater then, ſo let our Songs be the more now: *ſhall Gods mercy bee to us in a fire, and our thankefulneſſe to him in a froſt?* God forbid. As therefore at that time of need, his mercy was great towards us, ſo let it appeare in our lives that wee are ſenſible of his extraordinary favour, by living holily and righteouſly all the dayes of our life.

Sermon

Sermon III.

EZRA 9. 14 ver.

Should we return to break thy commandments, and joyne in affinity with the people of theſe abominations? wouldſt thou not bee angry with us till thou hadſt conſumed us, ſo that there ſhould be no remnant, nor eſcaping?

IN this verſe we may take knowledge how *Ezra* juſtifies Gods ſeverity, upon the precedency of mans ſinne; the verſe divides it ſelfe into two parts: Firſt, *the ſin*; Secondly, *the puniſhement*. The ſin is laid down: Firſt, generally, *ſhall we return to break thy Commandements?* Secondly, particularly, *and joyn in affinity with the people of theſe abominations?* Then followes the puniſhment; firſt, *God will bee angry*; ſecondly, there is the degree of his anger, *he will not leave conſuming till all bee deſtroyed.* We begin with the ſinne in generall, [*Should we return to break thy Commandements?*] in the Originall it is, *ſhould we return againe to commit iniquities?* which intimates to us, that when Gods hand was upon them, it wrought them to amendment: from whence I note thus much.

Doctrine. *That is ſound repentance, when a man ſo ſorrowes for his ſinne, that hee forſakes it.* In the three ſpeciall languages, the *Hebrew*, *Greek*, and *Latine*, the words which ſignifie repentance intimate as much:

much: the Hebrew words are two, נחם and שוב, the one ſignifies *grieving*, the other *turning*: the Greeks have likewiſe two words, μετάνοια and μεταμέλεια, one is an after griefe when a thing is done, the other is an after wiſedome to flie from it for time to come: the Latines alſo ſet it out by two words, the one is *pœnitentia*, which is a griefe for ſinne, the other is *reſipiſcentia*, which ſignifies a turning from that for which hee ſorrowes: and the phraſes in Scripture intimate as much, as in 2 *Cor.* 12. 21. there the Apoſtle ſaith, *I feare leſt when I come againe my God will humble me among you, and that I ſhall bewaile many which have ſinned already, and have not repented of the uncleanneſſe and fornication and laſciviouſneſſe which they have committed.* So in *Rev.* 9. 21. *they repented not of their murthers, ſorceries, fornication, nor of their theefts:* That is, they neither ſorrowed for, nor repented them of theſe horrible ſinnes: It is the counſell of Saint *Peter* to *Simon Magus*, *Act.* 8. 22. *Repent therefore of this thy wickedneſſe, and pray God, if perhaps the thought of thy heart may be forgiven thee*: So in *Heb.* 6. 1. the Apoſtle ſaith, *Therefore leaving the principles of the doctrine of Chriſt, let us goe on unto perfection, not laying againe the foundation of repentance from dead works, and of faith towards God*: The former of theſe is to grieve for their ignorance, the other is to turn from it: and yee ſhall finde the ſame in thoſe places where repentance is deſcribed: as in 2 *Chro.* 7. 14. *If my people which are called by my name ſhall humble themſelves and pray, and ſeek my face and*

2 *Cor.* 12. 21.

Revel. 9. 21.

Acts 8. 22.

Heb. 6. 1.

2 *Chro.* 7. 14.

turn from their wicked wayes: then will I heare from heaven, and will forgive their ſinne, and heale their land. So in *Ioel* 2. 12. *Turn unto me with all your heart, and with faſting, and with weeping, and with mourning*; there is compunction of ſoule, and amendment of life: And ſaith Saint *Iames*, *Cleanſe your hands, you ſinners, and purifie your hearts ye double minded*, *Iam.* 4. 8.

Ioel 2. 12.

Iames 4. 8.

Vſe 1. This lets us ſee the vanity of thoſe who ſay they have repented of, and yet have not turned from their evill wayes: it may be while Gods hand was on them they repented, and ſaid they would forſake all ſin, but no ſooner is the rod off their backs, but they renew their unſanctified *Olims*, turning *with the dog to the vomit*, and with the *ſow that was waſhed, to wallow in the mire*; what repentance doe men call this, when as they have neither cleanſed their hands, nor purged their hearts? dareſt thou ſay thou art cured of the leaproſie, when it appeares white in thy forehead? I know thou dareſt not; and dare any be ſo impudent as to ſay they have repented of their ſins, when as they daily renew them? this is ſo farre from deſerving the name of true repentance, that it is, *pœnitentia pœnitenda, repentance to be repented of.*

Vſe 2. Secondly, as wee ſay, wee repent of our ſins, ſo let us turne from them; this was the ſavoury counſell of *Daniel* to *Nebuchadnezzar*, *O King break off thy ſins by righteouſnes, and thine iniquities by ſhewing mercy to the poore*; it is poſſible for a man to turne from ſin and yet be never the better, if hee grieve not for it; and it is poſſible for a man to

grieve

grieve for ſin, and yet far enough from true repentance, if hee turne not from it: if any of us ſhould have a ſervant that grieved for his offence, promiſing no more to commit the like, and yet as ſoon as our back is turned ſhould run into the ſame againe, wee would preſently conclude that hee did but diſſemble: what then ſhall wee think of our ſelves when wee ſay wee diſclaime ſin, and yet our lives teſtifie the quite contrary? let us in the feare of God ſorrow for ſin, and turne from it, elſe God ſhall be juſt in conſuming us. [*Should we return to break thy Commandements?*] The manner of *Ezra* his ſpeaking intimates to us, that it is poſſible for a man to be engaged in ſinne, when he hath had a taſte of Gods mercy; and if ſo, give me leave from hence to gather this Obſervation.

After the receit of great mercies, Gods children are apt to be engaged in great ſinnes: See it made good in ſome inſtances; was there ever a greater deliverance beſtowed on any then that which the Lord afforded *Noah*, when he out-rid that ſtorme of the Deluge in the Ark, when all the World beſides him and his were drowned? It is true, for the preſent, hee was ſo affected with it that hee built an Altar to the Lord, and offered burnt offerings on it; but ſoone after hee forgat this great favour, and was over-taken with intemperance: could there bee a greater deliverance then *Lots?* hee was ſnatcht by the Angell out of *Sodom* as a brand out of the fire, and in his flight God gave him his hearts deſire, and that was to

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eſcape to *Zoar*, yet after his going to live in the Mountaines, *he made the Mountaine where he lived a Sodom*, for there he committed inceſt with his two daughters: the like we ſee in wicked *Pharaoh*, he is very paſſionate with *Moſes* and *Aaron* to have the judgements of God removed, and when hee hath his deſire, hee is ſo farre from being better, that he is worſe then he was before; juſt like Iron, which is ſoft as long as it is in the fire, but being coole, returnes to its former hardneſſe: hee got ſtrength by his fall. So in the children of *Iſrael*, what a deliverance did God vouchſafe them when hee freed them from *Egyptian* bondage? while their necks were under the yoak of that oppreſſour, they were in as great diſtreſſe as ever people were; well, it pleaſed God to eaſe them of that ſervitude, and to give them a miraculous paſſage thorow the red Sea; would any man have thought that ever they would have forgotten this tranſcendent bleſſing, yet within a few weeks, *Moſes* being but gone up to the Mount to receive the Law of God for them, they make a golden Calfe and worſhip it: how ſoone was this forgotten? So in the book of *Iudges*, we finde the ſame people often guilty of the ſame fault: they provoke God, and hee ſold them into the hands of their enemies, ſometimes for eight yeares, ſometimes for eighteene, ſometimes for fourty yeares; but no ſooner are they delivered, but they run their *old bias*, and are engaged in foule tranſgreſſions: as if they had beene redeemed to diſhonour their benefactour. The like wee ſee in *Hezekiah*,

Hezekiah, the Lord beſtowed upon him a ſtrange deliverance; for when *Senacherib* came againſt him with a puiſſant Army, thinking to deſtroy *Ieruſalem*, the Lord for his inſolence and blaſphemy, put a hook into his noſtrils, and ſlew of his Army in one night, *an hundred fourſcore and five thouſand*, and ſo delivered him out of his hands: after this the Lord ſmore him with the plague, (*as moſt Interpreters think*) and yet he recovered; no ſooner was this done, but the *Babyloniſh* Embaſſadours comming from their Maſter to congratulate his recovery; he was ſo taken with it, that he ſhewed them the houſe of his precious things, which was a baite to that King to come and deſtroy his Land; and it fell out accordingly: for when *Iſaiah* had asked him from whence thoſe men came, and that *Hezekiah* had told him, adding withall, that he had ſhewed them all his treaſures; he ſaith, the Lord of Hoſts ſaith, *Behold the dayes come, that all that is in thine houſe, and that which thy Fathers have laid up in ſtore unt ill this day, ſhall be carried to Babylon*: as if the Prophet had ſaid, thou haſt made thy will O *Hezekiah*, and the King of *Babylon* ſhall be thy Executour: and ſo it fell out afterwards, for the King of *Babylon* made warre againſt him, and took and carried away all the Treaſure which formerly had been ſhewed to his Embaſſadours. And when our bleſſed Saviour ſaith to the man whom hee had reſtored to his limbs, *Sinne no more leſt a worſe thing come unto thee*, *Iob*. 5. 14. it intimates to us, that men are apt to runne into ſinne, when they have had the ſweeteſt reliſh of Gods mercy. *Iohn* 5. 16.

What may bee the reaſon of this?

Reaſon 1. Firſt, it is from the *corruption of our nature* ſince the fall of *Adam*, which is ſo depraved thereby, that we are apt to forget the mercy of God, even then, when wee have moſt cauſe to remember it.

Reaſon 2. Secondly, it proceeds *from the malice of the Devill*, for when hee ſees God to beſtow great mercies on men, hee then labours eſpecially to engage them in tranſgreſſion: and why ſo? that the mercies of God may be obſcured by their unthankfulneſſe, who but even now were the objects of his bounty: and not only ſo, but he doth it likewiſe to vex and afflict Gods children, for when God ſhall open their eyes, hee knowes it will grieve their ſpirits for ſleighting Gods mercy as they have done; therefore it is that he ſteps in then, when God hath been moſt gracious to men, and puts them on to commit ſinne, that thereby hee might draw black lines over the legible characters of Gods mercy.

Vſe. Let me perſwade you, that as yee bee ſenſible of Gods mercies, ſo to watch over your ſelves upon the receit of them, that yee may be thankfull for them: the Saints of God have been careleſſe this way, notwithſtanding God hath beſtowed abundant favours upon them; they have been wanting in payment of that tribute of prayſe which God expected and deſerved at their hands: when God looked for ſweet, they have brought forth wilde and ſoure grapes; like as it was with the Heathen of old, who comming to the Temples of their gods to give thanks for their health, went home

home drunk; and as the Devill doth labour then to ſtep in when God hath done men moſt good, ſo above all times labour at that time to be moſt thankfull and obedient, that God may have his glory, and you a ſweet reliſh of his mercy. [*ſhall wee break thy Commandements?*] How ſhall wee underſtand this? break his Commandements? how could it be otherwiſe? doth any man live and not ſinne? and yet ſhall they for this be expoſed to Gods judgements? who knowes not but as long as we live in this world, and ſpin out the thread of our life, that we cannot but break Gods Commandements? were we as faithfull as ever *Abraham* was, yet wee could not but wee muſt bee guilty ſometimes of breaking Gods Commandements: and doth not Saint *Iames* ſay, in many things we ſinne all? and what ſaith the Apoſtle *Iohn? he that ſaith hee hath no ſinne, is a lyar, and there is no truth in him:* As it is in the Fable which was told the mother of *Achilles*, that if ſhe dipped her Son into ſuch a River, ſo farre as the water wet him, ſo farre hee ſhould bee invulnerable, therefore ſhe drencht him over head and eares, and wet every part of him, ſave onely the tip of his heele, by which ſhee held him, and in that part hee received his deaths wound: So let a man be never ſo much ſanctified, be hee as holy as ever any Saint was, I will not except the Virgin *Mary*, yet as long as he dwels here below, he will be guilty of breaking Gods Commandements: how then muſt wee underſtand what *Ezra* ſaith, when he ſaith, [*ſhall we againe break thy Commandements?*] His meaning is,

is, that if after ſo great mercy, as God had vouchſafed them, they ſhould fall into groſſe ſinnes, then God ſhould be juſt in puniſhing them; for though a man cannot ſhun *peccata quotidiana*, ſins of infirmity, yet hee may refraine from committing
Luk. 1. 6. foule and ſcandalous ſinnes. In *Luk.* 1. 6. it is ſaid of *Zachary* and *Elizabeth*, *That they were righteous before God, walking in all the Commandements and Ordinances of the Lord blameleſſe:* and it is poſſible for a man to live *ſine ſcandalo*, without ſcandall, though not *ſine querela*, without being guilty of leſſer iniquities: or ſecondly, he may be underſtood thus, though they bee ſinnes which be leſſe, yet if men ſhall wilfully commit them, it ſhall bee juſt with God to puniſh them for the ſame; if they be of induſtry and not of infirmity, if they be leſſe then the firſt, and yet ſhall be runne into against knowledge and conſcience, they ſhall for theſe be expoſed to Gods judgements, as well as for greater ſins. From the words thus opened, note thus much in way of application.

Vſe 1. In the firſt place, let us deplore the miſerable corruption of our nature ſince our fall; there is now a neceſſity of ſinning, waking, ſleeping, ſolitary, in company, at home and in Gods Temple: were it ſo that a man were living, yet if hee were alwayes ſick, we would ſay, it were a poore life; what is it then to be alwayes prone to ſinne? yet this is our unhappineſſe while we are cloathed with fleſh; have wee not cauſe then to be weary of this ſinfull life? and ought we not with Saint *Paul*, *to ſigh while wee are burthened with this body of clay, deſiring*

deſiring to bee cloathed upon with immortality, that mortality might be ſwallowed of life? Is there not juſt cauſe for us to ſay, with the ſame Apoſtle in the ſorrow of our ſoules, *Cupio diſſolvi, & eſſe cum Chriſto, I deſire to bee diſſolved, and to bee with Chriſt?*

Secondly, becauſe *Ezra* would have them avoid foule ſinnes; in the name of God let our care bee to abandon ſuch; Which bee they? Swearing, whoredome, oppreſſion, murder, drunkenneſſe, Sabbath-breaking; theſe doe *vaſtare conſcientiam, waſt the conſcience*, and endanger the ſoule more then other ſinnes: a ſhip may live at Sea, that hath a leake ſprung, if the Mariners beſtirre themſelves in pumping; but when it is ſhot thorow and thorow by wind and water, it is hardly kept from ſinking: So a man that ſins of infirmity, if he repent, he ſhall obtaine pardon; but the ſoule that ſinnes wilfully is ſcarſe kept from ſinking. *Vſe 2.*

Laſtly, hee would have them avoid ſmaller ſinnes; and ſo ought wee; for a little ſinne committed with purpoſe, is greater in Gods account, then a great ſinne committed againſt a mans will: as therefore a man ſhould avoid great ſinnes, ſo alſo all leſſer impieties: the heart of man ſhould bee againſt all ſinne, and he ſhould have reſpect to all Gods Commandements, that if hee chance to fall, it may not bee preſumptuouſly, but by infirmity, and then hee may expect mercy from God, who knowes whereof wee are made, and remembers that wee

are but duſt. [*Shall we joyne in affinity with the people of theſe abominations?*] It is an *Hebraiſme*, the Spirit of God cals them people of ſuch abominations, in ſtead of abominable people: it is more to be called people of ſuch abominations, then abominable people; thus when Antichriſt is called the man of ſinne, it is more then if he were called a ſinfull man: Here I could obſerve how hatefull the Heathen and all their doings be unto God, as alſo how odious all groſſe ſinners are in his pure eyes; hee loathes and abhorres them: in the Scripture yee ſhall finde, if the godly be compared to gold, they are termed droſſe; if the godly be compared to wheat, the wicked to chaffe: Nay, the ungodly man is reſembled to the dirt in the ſtreet, which you know is filthy and noiſome: Again, if the godly be termed ſheep, the wicked are called goates; nay, in our Text, *they be abominable*: As it was ſaid of *Naaman*, *hee was an honourable man and a brave ſouldier, but a leaper*; So wee may ſay of the wicked man, be he never ſo rich and honourable, if he be a groſſe ſinner, hee is hateſull to God; yea, I will be bold to ſay, hee is more loathſome to him, *in peccato, quamvis non perſona, in his ſinne, though not in his perſon*; then a toad is or can be in our eyes: But I cannot ſtay here. [*Shall wee joyne in affinity with the people of ſuch abominations?*] The Holy Ghoſt makes it a foule ſinne to joyn in affinity with the Heathen; and indeed ſo it is, for God charges the contrary, *Exod.* 34. 15. 16. And yee ſhall finde that God hath followed thoſe with puniſhments that have

Exod. 34. 15. 16.

have joyned themſelves to Heathens: *Eſau* married ſtrange Wives to the great griefe of his Father and Mother, and he was made the more prophane by it: The like we ſee in *Solomon*, he married the King of *Egypts* Daughter, and ſhee brought him to Idolatry, for which God plagued both him and his poſterity: it was ſo with *Sampſon*, hee would needs have the Daughter of a *Philiſtim* to wife; what followed upon it? ſhee proved his bane: ſo in *Ahab*, he took to wife *Iezabel*, the Daughter of the King of *Zidonia*, which was the filling up of his iniquity, and brought the curſe of God on him and his progeny: it is ſaid in 1 *Cor.*7.39. *A woman, if her Husband be dead, is at liberty to be married to whom ſhee will, onely in the Lord:* That is, ſaith *Gregory*, to a Chriſtian, and ſaith *Auguſtine*, ſhee muſt ſtill remaine a Chriſtian, though married to a Heathen: And the ſame Apoſtle ſaith, 2 *Cor.*6.14. *Bee not unequally yoaked with Infidels, for what fellowſhip hath righteouſneſſe with unrighteouſneſſe? and what communion hath light with darkneſſe?* What is the meaning of that? *Gregory* ſaith, S. *Paul* meanes that Chriſtians ſhould marry with Chriſtians; and *Chryſoſtome* ſaith, *To doe otherwiſe is to make the members of Chriſt, the members of a Harlot.*

1 Cor.7.39.

2 Cor.6.14.

Let us take heed of intimate familiarity with Heathens; and in this caſe I ſay to you as *Sampſons* Father ſaid to him, *Is there never a daughter in Iſrael to pleaſe thee?* Nay, I will ſpread it further, *Shun not only familiarity with Heathens, but make no league with groſſe ſinners, for there is much danger*

Vſe.

in it: First, the danger of *ſuſpition*; let a man bee never ſo good, yet if hee aſſociate himſelfe with thoſe that bee bad, hee will bee thought as bad as they; for what will men ſay? birds of a feather flie together. Secondly, he runnes the hazard *of infection*; all the Rivers in the World run into the Sea, but yet they cannot ſweeten it, but are made brakiſh by it: and a wicked man is tenne times more apt to corrupt a good man, then he is to be wrought on by the converſation of a good man. Thirdly, there is a danger of *a curſe* by conſorting with wicked men; for as many ill men fare the better for one good man; thus the houſhold of *Potipher* was bleſt for one *Ioſeph*, and all in the ſhip fared the better for *Pauls* preſence: ſo many good men may ſometimes fare the worſe for one wicked perſon: thus for one *Achan*, the whole Hoſt of *Iſrael* is diſcomfited: and this made *Iohn the Evangeliſt* to haſten out of the bath as ſoone as he ſaw *Cerinthus* there, for ſaith he, *I feare leſt the houſe ſhould fall upon my head for being in company with ſuch a wicked heretick as thou art*: This alſo was that which cauſed *Moſes* to command the *Iſraelites* to depart from the Tents of *Korah*, *Dathan and Abiram*: and the Spirit of God ſaith, *Come out of Babylon my people leſt by partaking in her ſins, yee partake of her plagues*: Beſides, when a good man maintaines inward familiarity with the wicked: Firſt, hee ſeemes to *approve and applaud* their wickedneſſe: Secondly, it is a *ſcandal to Religion*, and doth greatly prejudice weak Chriſtians: Thirdly, it is *a great meanes to keep the wicked from repenting*,

repenting; for too much intimacy with them, hardens them in their ſinne: take heed therefore of intimate acquaintance with wicked men, and let our affection be to the *Saints that be in the earth, and to thoſe that excell in vertue.* We now come to the puniſhment: [*wouldſt thou not be angry with us till thou hadſt conſumed us, ſo that there ſhould be no remnant nor eſcaping?*] Firſt, here is Gods anger, in the firſt clauſe: [*wouldſt thou not be angry with us?*] Secondly, we have the degree of his anger, in the laſt words: [*ſo that there ſhould bee no eſcaping.*] Wee begin with Gods anger, [*wouldſt thou not be angry with us?*] We muſt know that *anger is not a paſſion in God, as it is in man*, but in ſpeaking thus, the Spirit of God ſtoops to us, to raiſe us up to him: as the Nurſe ſtammers to the child in its own dialect, ſo our weakneſſe makes God condeſcend unto us: certaine it is that anger is in God, *as zeale, not as vice.* Out of this firſt clauſe I note two things for our inſtruction: The firſt is this.

Great ſinnes, after the receit of great favours, are uſually inherited by great judgments. *Cham* was freed from being drowned with the old World, which was a great deliverance; if after this he ſhall not bee ſenſible of Gods mercy, and ſhall mock his Father, no marvell if he be made *ſervus ſervorum, a ſervant of ſervants.* Nay, *Noah* himſelfe, if hee ſhall no more remember the favour of God, then to bee exceſſive, it is no wonder if he be mocked by his own child, and this was no ſmall judgement. So for *Lot*, if after ſo great a deliverance vouchſafed him, he ſhall be guilty of Inceſt; no marvell if

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if his two Sons begotten of his Daughters, prove the fatall enemies of *Israel*: So for *Pharaoh*, the deliverances which God gave him were admirable, but for the contempt of them, they are succeeded with great plagues: it was a notable mercy which God afforded *Nineveh*, in keeping off that judgement which *Ionah* had denounced against it: when *Nineveh* sins againe, see what God saith, *Nah.*1.9. *I will make an utter end; affliction shall not rise up the second time*: that is, hee will so set on the stroak, that hee need not smite twice: it is like that speech of God to *Samuel* concerning *Eli* and his household, *When I begin, I will also make an end*, 1 *Sam.*3.12. and that caution of our blessed Saviour, to the man that was cured at the Poole of *Bethesda*, [*Sinne no more lest a worse thing come unto thee*,] What doth it intimate to us, but that great sinnes after great favours, are inherited by great plagues? The *Magdeburgenses* observe, that these three things goe together; great mercies have been bestowed, great sinnes have ensued, and great judgements have followed both: And wonder not at this, for it is a great dishonour to God that his favours should be sleighted; as in *Rom.*2.4. *Knowest not thou O man, that the goodnesse of God leadeth thee to repentance?* That is, it should lead thee to repentance: Therefore beware of abusing the mercies of God, else they shall bee seconded by fearefull judgements. The second observation arising from that clause, [*wouldst thou not be angry with us till thou hadst consumed us?*] is this:

Nahum 1.9.

1 *Sam.*3.12.

*Rom.*2.4.

Doctrine. *There be degrees of Gods wrath, it rises by little and*

and little till it conſume: This is proved in *Levit.26.* there we finde that as mens ſins encreaſe, ſo Gods plagues ſhall encreaſe; and if they perſiſt to ſin, hee will plague them, *ſeven times more, and ſeven times more*: So in *Pſal.*78.38. *He*, that is, the Lord, *being full of compaſſion, forgave their iniquity and deſtroyed them not; yea, many a time turned he his anger away, and did not ſtirre up all his wrath*: So in *Pſal.* 2.12. *if his wrath be kindled but a little, bleſſed are all they that put their truſt in him*: If therefore the Lords wrath bee turned to fire, all the World will be conſumed: So in *Revel.* 6.17. *The great day of his wrath is come, and who can ſtand?* The Prophet *David* makes it an imprecation againſt his enemies, That *God would render ſeven times into their boſomes their reproach*, *Pſal.*79.12. as if he had ſaid, O Lord, I know thou doſt puniſh them now, but I am ſure, thou canſt puniſh them much more: It was ſo with *Eli*, one brings him word that *Iſrael* was diſcomfited, another that his Sons were ſlain, a third that the Arke of God was taken, the hearing whereof cauſed him to fall backwards, and it is a queſtion *whether his neck or his heart brake firſt*: So it was with *Iob*, one brings him word that his cattell were taken away by the *Sabeans*, another that his ſheep and ſervants were burnt with fire from heaven, a third that his ſonnes and daughters were ſlaine with the fall of a houſe, which was the moſt woſull newes of all: Thus the wrath of God riſe higher and higher. Could *Reboboam* make his little finger as heavie as his Fathers loynes? and could *Nebuchadnezzar* make his

*Levit.*26.

Pſal 78.38.

Pſal. 2.12.

*Revel.*6.17.

Pſal. 9.12.

his Oven ſeven times hotter then it was before? and ſhall not God encreaſe his wrath? Yes hee can at pleaſure.

Vſe 1. It meets with a great number, who if they have been freed from an ague, of which they had foure or five fits, they preſently ſay, with *Agag, the bitterneſſe is paſt, and they ſhall no more have it:* What thinkeſt thou? is not God able to viſite thee againe? or thinkeſt thou that thou deſerveſt no more at Gods hand? Gods manner is, firſt to ſhake the rod at his child, if that will not deterre him, then he gives him two or three ſtripes, if that will not work him to obedience, then he layes on more; and no wonder if new judgements ſucceed new ſinnes, and if great ſinnes be inherited by great judgements.

Vſe 2. In the ſecond place, whenſoever Gods hand is upon us, let us know, that hee could lay much more upon us if hee would; and though his hand lie heavie on us, yet there is ſomething beyond that, and that is to give us up to our own luſts, and that is as bad or worſe then to be given up to the Devill: when God gave *David* up to adultery and murther, it was much worſe, then that the ſword ſhould never depart from his houſe: *ſpirituall judgements doe farre exceed corporall and temporall;* Why? the one drives men to, the other drives men from God. Againe, there be ſome judgements beyond theſe, and they be troublers of ſoule; ſaith *Solomon, A wounded ſpirit who can beare?* theſe bee ſo great, that none can expreſſe them but thoſe who have felt them; thoſe laſhes of ſoule are inſup-

insupportable: and yet there is that which is beyond all this, if men repent not; and that is hell; *Tophet is prepared of old; yea, for the King it is ordained, hee hath made it deep and large; the pile thereof is fire and much wood, the breath of the Lord like a ſtreame of brimſtone doth kindle it: Iſa.* 30. 33. all the ſtrappadoes in the world are but flea-bitings to this: *Nebuchadnezzars* baniſhment, was but for ſeven yeares, but the paines of hell be eternall: when a man hath been puniſhed there tenne thouſand millions of yeares, he is never the nearer comming out of that Pit, for he muſt goe them over again and again, world without end. The miſeries of this preſent life be compared to waters, which ebbe and flow, but hell is called *ſtagnum*, a ſtanding poole; ſaith *Iohn, Rev.* 20. 15. *Whoſoever was not found written in the book of life, was caſt into the lake of fire:* There is nothing in that place but ſorrow, and that for ever: So that God can plague thee corporally, ſpiritually, and eternally. Hath he begun to fleece thee? hee could flea thee: hath he begun to bend thee? hee could break thee; doth hee puniſh thee in thy body? hee could plague thee in thy ſoule; nay, hee could ſend thee to Hell, and that is the dregs of the Viall: Therefore ſtand in awe and ſinne not: Hath hee begun to plague thee? Repent; if thou doſt not, hee can plague thee ten times more, and ten times more; *And it is fearefull to fall into the hands of the living God.*

Iſa 30. 33.

Revel. 20. 15.

Sermon IV.

Ezra 9. the laſt Verſe.

O Lord God of Iſrael, thou art righteous, for we remaine yet eſcaped as it is this day: Behold we are before thee in our treſpaſſes; for wee cannot ſtand before thee, becauſe of this.

IN this verſe *Ezra* pleads guilty to the inditement, acknowledging God to bee juſt, though hee ſhould renew his judgements afreſh upon them: There bee two things in it; Firſt, his juſtifying God, in theſe words, [*O Lord God of Iſrael, thou art righteous.*] Secondly, the reaſon which bee gives for it; firſt on Gods part, he had uſed all poſſible meanes to bring them to Reformation: [*Wee remaine yet eſcaped as at this day:*] ſecondly on their part, [*they were ſtill in their treſpaſſes.*] And therefore they were the freſh fuell of Gods indignation. Before we come to theſe particulars, give me leave to ſpeak a word or two of the ſtile hee gives God; he calls him, [*Lord God of Iſrael.*] The title [*Lord,*] ſignifies his

his greatneſſe, [*the God of Iſrael,*] his goodneſſe: A fit Preface for a prayer: for the word [*Lord,*] it is a terme well befitting God; in the holy Scripture he is ſaid to be *ſtrong in power, and wonderfull in working*: Nay, ſo powerfull he is, that nothing whatſoever is impoſſible to him: The Scripture demonſtrates further, That *he doth what he pleaſeth, in heaven and in earth, in the ſeas, and all deep places*, *Pſal.* 135. 6. And what hee will doe, all the world cannot hinder. Secondly, the holy Scripture ſets out Gods power by this, that whatſoever hee doth, hee doth without difficulty: hee knowes how to ſit ſtill and work, and to work and ſit ſtill; Yea, ſo farre is his power extended, that his will is his power, as appeares in the creation; *he ſaid the word, and all things were created:* and though ſome Atheiſticall ſpirits have asked with what ladders and engines, God built the Fabrick of heaven; if they had but conſulted, *Gen.* 1. they ſhould have been reſolved; for that ſhewes them, that by his word ſpeaking all things were made: and it is worth our obſervation in the Book of God, where hee is ſaid to effect things by meanes; we ſhall finde *that he hath done the greateſt things by the ſmalleſt meanes:* Thus by *Moſes* and *Aaron*, a couple of poore men, he delivered his people *Iſrael* out of *Egyptian* bondage, in ſpight of *Pharaoh* that great Potentate; and by *Gideon* and his three hundred men, hee conquered that great Army of the *Midianites* which lay as as Graſſe-hoppers on the earth for multitude: So he ruined the Walls of *Iericho* by the

Pſa. 135. 6.

Geneſ. 1.

ſound of rammes hornes; and he wrought thoſe great wonders in *Egypt* by *Moſes* his rod, which was a contemptible thing: This alſo by *Shamgars* goad hee laid the *Philiſtims* heapes upon heapes: and by a jawbone of an Aſſe in the hand of *Sampſon*, he ſlew a thouſand men; and by little *David* overcame and ſlew that great *Goliath*: When hee would work redemption for the Sons of men, hee brought it to paſſe by him who was, *noviſsimus hominum, the meaneſt of men*: who was poore in his birth, obſcure in his education, poorely attended when he came to the execution of his Miniſtry, and pooreſt of all in his death, for *qui in vita non domicilium, in morte non ſepulchrum, he that in his life had not a houſe to hide his head in, when hee died, was buried in another mans Tombe*: and when hee will diſpence the Goſpel, hee makes choyce of Fiſhermen, to publiſh thoſe glad tidings to the World. Thirdly, God is ſaid to bee powerfull, becauſe he can doe more then he will: he could *of ſtones have raiſed children to Abraham*, but hee would not; and when our bleſſed Lord was apprehended, hee tells *Peter*, that hee could have obtained of his Father, *more then twelve legions of Angels to help him*, but he would not: He can doe more then hee will, but hee will not doe all that hee can.

Vſe 1. It meets with thoſe that deny this to God: *Plinius ſecundus* ſaith, God is not Almighty, becauſe hee cannot lie nor deceive: *Lodovicus Vives* wonders at this, ſaying, I admire that a man ſo wiſe

wiſe ſhould cavill at Gods power; but Saint *Auguſtine* anſwers him well, and ſaith, therefore is God ommipotent, becauſe hee cannot lie nor deceive, for theſe argue impotency. Secondly, it confutes others, who ſay God is not ſo powerfull as the Scripture makes him to be, becauſe hee cannot make a thing to bee againſt its nature, as to bee, and not to be: to whom I anſwer, things which in their nature are ſimply impoſſible (with reverence bee it ſpoken) God cannot doe; but all other things, though impoſſible to created nature, God can doe; therefore this vaine objection doth not diſparage Gods power.

In the ſecond place, let it comfort Gods people; God is the Lord Almighty in power; what then ſhall bee obſtaculous to him to performe with them? where humane help failes, there God puts in with his power, and makes mans extremity his opportunity: hee comes not to *Sarah*, till it had ceaſt to bee with her after the manner of women: he comes not to deliver *Iſrael*, till they were upon the brink of the red ſea; and then *Moſes* ſaid, *Feare yee not, but ſtand ſtill, and ſee the ſalvation of the Lord*; hee came not to deliver the three children, till they were caſt into the fiery furnace; nor to *Daniel* till he was among the Lyons: there can be no falſhood in what he ſaith, for nothing is too hard for him to effect. *Vſe* 2.

Laſtly, it ſhould teach us to ſtand in awe, and not ſinne againſt God, for hee is able to grind *Vſe* 3.

the greateſt Prince to powder, if he be rebellious: nay, he can make the flies, the lice, the locuſts, the ants, thoſe contemptible creatures to deſtroy man, if hee continue refractory: therefore let us ſtand in awe of this great Lord, that his mighty power may bee armed to our preſervation, not to our deſtruction. So wee come to the ſecond, which is, that hee is, [*the God of Iſrael.*] And if in the firſt he was *maximus*, *the greateſt*, then in this he is *optimus*, *the beſt*. I know hee is *the God of all the earth*, *Pſal.* 24.1. but more eſpecially hee is *the God of Iſrael*: Firſt, *ſecundum ſpecialem cultum*, by a ſpeciall and peculiar worſhip: to them above other people, hee revealed how hee would bee worſhipped; they were *ſcriniarii legis*, *the treaſurers of the Law*: God dealt not with the Heathen, as hee dealt with *Iſrael*; they are deſcribed *by calling on the Lord*, as if no people called upon God but they. Secondly, hee is the God of *Iſrael*, *ſecundum ſpecialem curam*, *in regard of that ſpeciall care hee had of them*: he was a wall of fire round about them, to preſerve them from their enemies: God is ſaid to carry his people, as an Eagle carrieth her young ones on her wings, *Deut.* 32. 11. it is a ſweet compariſon, the Eagle feares nothing from above to hurt her young ones, becauſe ſhe ſoares higher then any other bird; and if there come any danger from beneath, her body is between it and her young, ſhee will be hurt, rather then they ſhall: So God interpoſes between his people and their enemies, ſo that no miſchiefe ſhall befall them,

Pſal. 24.1.

Deut. 32.11.

but

but by his permiſſion. Thirdly, hee is the God of *Iſrael*, *ſecundum ſpeciale præmium*, *by a ſpeciall reward which hee hath promiſed them*: he ſaith to *Abraham*, I am thy exceeding great reward; and that God that told him hee would give the land of *Canaan* to him and his ſeed for a poſſeſſion, doth not only provide for his people a temporall *Canaan* here, but an eternall *Canaan* hereafter, of which the other is but a Tipe: they be called, *ſegullam*, *his chiefe treaſure*: and Saint *Peter* cals them, *a choſen generation, a royall Prieſthood, a holy Nation, a peculiar people*, 2 *Pet.* 2. 9. And to ſpread it a little further, it is not only now, *Deus notus in Iehuda*, *God is known in Iudah*, but *notus inter Gentes*, *he is known among the Gentiles*; for whereſoever the Goſpel is preached, *they be the Iſrael of God*: they be the piece of ground culled out of the whole world, to be a garden for the Lord; they bee his incloſure, and are tied to him by the ſtricteſt relations in the world; hee is *their Maſter, and they bee his ſervants*; yet more, hee is their *Father*, and they bee his *children*; yet more, hee is their *Husband*, and they bee his *Spouſe*, for hee hath *married them to himſelfe*, *Ierem.* 3. 14.

2 Pet. 2. 9.

Ierem. 3. 14.

This that hath been ſaid, may aſſure Gods children of his affection towards them: be they his? then they may bee ſure that hee will have a care of them; relation hath ever been a ground of affection: a man loves not his Countrey ſo much, *quia magnam*, *becauſe it is great*, as *quia ſuam*, *becauſe it is his*: Therefore if God entitle his people

Vſe 1.

people to himſelfe, they may bee ſure hee will care for them: and what can bee more for Gods people to triumph in, then that the Lord is their God? This high Priviledge exceeds all things whatſoever; for hee that hath honour and riches, may goe to hell with them; but hee that hath God to bee his God, is ſure to bee everlaſtingly happy. I read of one in S. *Auguſtine*, that paſſing by a ſtately houſe, which had faire demeanes about it, hee asked one that hee met, to whom that houſe and land belonged, hee anſwered to ſuch a one; O ſaith hee, that is a happy man: no, ſaith the Father, hee is not happy, that hath that houſe and land, but hee is happy that hath the Lord to be his God.

Vſe 2. Secondly, mee thinks this ſhould take off the edge of all Perſecutors; Is God the God of his people? and dare they touch that which is hallowed unto God? will they meddle with the apple of his eye? God is ſaid to be blaſphemed, when *Rabſhekah* that railing Oratour reviled the Hoſt of *Iſrael*: and Chriſt ſaith to *Saul* when hee was going to *Damaſcus*, *Saul, Saul, why perſecuteſt thou mee?* It is well known that there was an infinite diſtance between our Saviour and hee; but it was in his members that hee was perſecuted. *Zereſh* the wife of *Haman* gave good counſell to her Husband, had he taken it in time, ſhee tells him, *Eſth.* 6. 13. *If Mordecai bee of the ſeed of the Iewes before whom thou haſt begun to fall, thou ſhalt not prevaile againſt him*, but ſurely fall before him. I know that oftentimes God gives Perſecutors power

Eſth. 6. 13.

power to hurt his people, but it is not *ad extirpationem*, to root them up, *sed ad exercitationem*, but to exercise and try them; Therefore the enemies of Gods Church, are compared to Bees, that have honey, as well as a sting: God makes the wicked as usefull to his children, as the fire is to the gold: as *Ignatius* that holy *Martyr* said, when hee was threatned, that he should bee eaten up of wilde beasts; saith he, *By passing thorow the teeth of wilde beasts, I shall bee the purer manchet for the table of God my Master.*

Thirdly, me thinks it should teach all Persecutors, and all wicked men to love the people of God: how are wee affected with earthly things? If wee know a man whom the King favours, how doe wee seek to get into his favour? wee will doe him any service to obtaine it: and are not the Saints of God his Favourites? Yes, they are those whom God highly honours; Why doe wee not then indeare our selves unto them? if the wicked were wise, they would keep in with Gods people above all others; one *Moses* will more prevaile with God to turne away his wrath, then a thousand other men: and in the *Acts* 27. all in the ship are beholding to Saint *Paul* for their lives: I know the wicked mis-use the godly, and think meanly of them; but were it not for them, they should quickly be made as *Sodom* and *Gomorrah*, for they stand in the breach interceding with God for them, in so much that hee saith, *let mee alone:* but though ungodly men maligne them, we who are led by a better spirit, should doe the Saints

Vse 3.

Acts 27.

of God all the good we can: And they that doe it ſhall not goe unrewarded, for it is a Sacrifice well pleaſing to God, *Phil.* 4. 18. And ſaith the ſame Apoſtle, *Heb.* 6. 10. *God is not unrighteous to forget your work and labour of love, which yee ſhewed towards his name, in that yee have miniſtred unto the Saints, and yet miniſter*: and Chriſt himſelfe ſaith, *Matth.* 10. 42. *Whoſoever giveth a cup of cold water only to the leaſt of theſe, in the name of a Diſciple, verily hee ſhall not loſe his reward.*

Phil. 4. 18.
Heb. 6. 10.
Matth. 10. 42.

Vſe 4. Laſtly, is the Lord the God of *Iſrael*? let *Iſrael* then behave themſelves as Gods people: what ſaith the ſpirit of God in *Deut.* 26. 18? *The Lord hath avouched thee this day to bee his peculiar people, as hee hath promiſed thee, that thou ſhouldſt keep all his Commandements*: So in 1 *Cor.* 6. 20. *Yee are bought with a price, therefore glorifie God in your body, and in your ſpirit, which are Gods*: and in *Titus* 2. 14. *Who gave himſelfe for us, that hee might redeeme us from all iniquity, and purifie to himſelfe a peculiar people zealous of good works*: and Saint *Peter* cals the people of God *lively ſtones, and a holy Prieſthood*: Why ſo? it followes in the next words, *to offer up ſpirituall ſacrifices, acceptable to God by Ieſus Chriſt*, 1 *Pet.* 2. 5. Therefore as many of you as lay claime to God, be not companions to wicked men; though they ſweare, lie, deceive, oppreſſe, *vos autem non ſic*, yet muſt not you doe ſo: *Though Iudah play the harlot, let not Iſrael ſinne*; let your chiefe care bee, to live as the people of God: and if yee would bee known to bee ſuch, *Let your converſation bee ac-*

Deut. 26. 18.
1 *Cor.* 6. 20.
Titus 2. 14.
1 *Pet.* 2. 5.

according to the Goſpel: and as many as walk after that rule, peace ſhall be upon them, and upon the whole Iſrael of God: Now wee come to the particulars in the Text, as wee laid them down: Firſt, for his juſtifying of God, [*thou art righteous.*] This hath been ever the practiſe of Gods people, they have ſtill confeſſed God to bee juſt in what he hath brought upon them. Thus doth *David*, Pſal. 51. 4. *Againſt thee, thee only have I ſinned, and done this evill in thy ſight, that thou mighteſt be juſtified when thou ſpeakeſt, and be cleare when thou judgeſt:* As if he had ſaid, though thou puniſh mee ſeverely, yet I cannot but confeſſe that it is juſtly: So in Pſal. 119.137. *Righteous art thou O Lord, and upright are thy judgements:* The like wee ſee in *Eli*, when *Samuel* told him that ſad Meſſage from God, concerning the extirpation of his houſe, hee ſaith, *It is the Lord, let him doe what ſeemeth him good*, 1 Sam. 3. 18. which calls to my minde that of *Hezekiah*, when he had ſhewed the Embaſſadours of the King of *Babylon* his Treaſurers, and that the Lord had ſent *Iſaiah* to tell him, that for his vaine-glory, hee would give them into the hands of that King; all that hee ſaith, is, *bonum eſt verbum Iehovæ, good is the word of the Lord, Iſa.* 39. 8. The like wee ſee in *Daniel*, Dan. 9. 7. *O Lord righteouſneſſe belongeth to thee, but unto us confuſion of faces as at this day:* The ſame was the practiſe of good *Nehemiah*, Neh. 9. 33. *Thou art juſt in all that is brought upon us, for thou haſt done right, but wee have done wickedly:* As if hee had ſaid, we know wee lie under a great judgement, and wee hope

Pſal. 51. 4.

Pſal. 119. 137.

1 Sam. 3. 18.

Iſa. 39. 8.
Dan. 9. 7.

Neh. 9. 33.

thou our God doſt not think it ſmall, but bee it what it will, wee are ſure thou art juſt in inflicting it upon us; and becauſe contraries doe beſt appeare when they are brought together, yee ſhall ſee how contrary the wicked be to the godly in this: *Cain* cryes out, *that his puniſhment is greater then he could beare:* hee complaines not of his ſinne, but of his puniſhment, as if God puniſhed him more then hee deſerved: and *Saul* takes it ill that *Samuel* ſhould charge him with diſobedience, though it were groſſe and palpable; and yee ſhall finde in Scripture that God expoſes his actions to ſcanning, that it may appeare to all the world, how juſt he is. In *Ierem.* 5. 19. and in Chap. 10. 16. the wicked are not aſhamed to queſtion God, why hee puniſhed them, as if hee had done it without cauſe: So in *Ezek.* 18. 25. They ſay, *the Lords wayes were not equall:* as if he had puniſhed the children for their Fathers ſinnes; when as the ſame ſinnes were found in the children: So in *Mal.* 3. 8. when God challengeth and plagueth them for their tranſgreſſions, they reply, *What have we done?* As if God puniſhed them without deſert: and this humour of turning againe, will not leave the wicked at the laſt day: for when Chriſt ſhall ſay unto them on his left hand *depart yee curſed into everlaſting fire, prepared for the Devill and his angels; for I was an hungred, and yee gave me no meat; I was thirſty, and yee gave me no drink: then ſhall they anſwer him, ſaying, Lord, when ſaw we thee an hungred, or a thirſt?*

Ierem. 5. 19.
Ierem. 10. 16.
Ezek. 18. 25.
Mal 3. 8.

Vſe 1. This lets us ſee, how the world failes in this par-

particular; when God layes his hand on men, how apt are they to diſpute with God, and ſay, why doth hee deale thus and thus with us? and by this meanes they are ſo farre from mitigating, that they encreaſe his hand upon them: Nay, there bee thoſe preſumptuous ones that in argumentation will aske, why God elected ſome, and reprobated others? but take heed of this, is it not enough to knock at the doore, but wee muſt break it open? Who art thou O man, that replieſt to thy Maker?

Secondly, let us alwayes bee perſwaded of the juſtice of God in all his proceedings; for though wee ſee not the reaſon, why hee doth this or that, yet there is good reaſon for it: *Voluntas Dei ſecreta ſit, nunquam injuſta; the cauſe why God puniſheth, may bee hid, but it is never injuſt*: Therefore when thy tumultuous fleſh ſhall ſay with *Rebeckah*, Why am I thus? know that it is for thy exceſſe, thy Sabbath-breaking, thy hypocriſie, thy lewd converſation: Therefore change thy note, and ſay with the Church, *Mich. 7. 9. I will beare the indignation of the Lord, becauſe I have ſinned againſt him*: I know it is a hard thing to ſuppreſſe the tumultuous thoughts which ariſe in men in times of trouble; but theſe muſt bee labboured againſt with all our power, for no man gets by contending with his Maker, but multiplies his ſtroaks: Wee proceed now to the reaſon which hee gives for juſtifying God: [*for wee remaine yet eſcaped, as it is this day.*] As if hee had ſaid, thy

Vſe 2.

Micha 7. 9.

goodneſſe is demonſtrate, hee that runnes may read it, thou haſt been abundantly more merciſull to us, then to thouſands of our brethren who periſhed in the captivity; for lo, we remain even to this day: That which I collect from hence is this.

Doctrine. *In generall judgements which God brings upon the world, there is ſtill ſome eſcaping.* When God ſent the Deluge upon the world, *Noah* and his Family periſhed not; in the fiery ſhower which God rained on *Sodom*, and *Gomorrah*, *Lot*, and his Daughters periſhed not; nay, a whole City (to wit *Zoar*) is ſpared at *Lots* entreaty: When *Pharaoh* commanded all the male children of the *Iewes* to bee drowned, *Moſes* was preſerved: and when *Iericho* was deſtroyed, *Rahab* and her Family were ſpared: and when for *Davids* pride, ſeventy thouſand were conſumed by the Peſtilence, many thouſands in *Iſrael* eſcaped: and when the laſt great Plague was among us, thouſands and ten thouſands had their life for a prey. What is the ground of this?

Reaſon 1. Firſt, all Gods wayes are interveined with mercy.

Reaſon 2. Secondly, God ſtill ſpares ſome to bring them to repentance, that they may turn out of the crooked, into the ſtraight path.

Vſe 1. Let me adviſe them that have taſted of Gods mercy in this way, never to forget it: and for this let me ſtirre up my own ſoule to prayſe God with you: when my next neighbour was ſmitten dead, why was not I ſmitten alſo? it was only Gods mercy:

mercy: when ſome in the ſame houſe with us were infected, and died of the plague; why were wee ſpared? it was of Gods meere mercy, and it ought to bee marvellous in our eyes.

Secondly, let us bee farre from cenſuring any that dyed in the laſt viſitation, as if they were greater ſinners then others; farre bee it from us to bee of this wicked humour: for many a good ſoule went to Heaven then, and many a *Cham* was ſpared: Wee are bound to praiſe him for our ſelves, for why did hee ſpare us? was it not that wee ſhould bee better? Gods ſparing men, is either to harden them, or to amend them; therefore, *except wee repent, wee ſhall likewiſe periſh.* The reaſon which hee gives on their part, is, that though God had ſpared them, [*yet they were before him in their treſpaſſes:*] as if hee had ſaid, O Lord thou haſt to the full performed thy counterpart with us, but wee are yet in our ſinnes, for wee are as bad or worſe then wee were before. Here take notice of thus much: *Vſe 2.*

What a fearefull judgement it is, not to profit by afflictions: It is that for which God finds great fault with his people in *Deut.*29.2.3.4. his hand had heen heavie upon their Enemies in their ſight and view, yet they were never the better. So in *Iſa.* 1.5. there the Lord ſaith to *Iſrael, why ſhould yee bee ſtricken any more? yee will revolt more and more:* The like alſo we ſee in *Ierem.*12. 13. *They were ſick and had no profit:* This was the ſinne *Doctrine.* *Deut.* 29.2.3.4. *Iſa.* 1.5. *Ierem.*12.13.

sinne of *Cain*, hee was stigmatised for a wretch, yet hee was as wicked as hee was before: It was also the sinne of *Pharaoh*, *Ahab* and *Ahaz*, they were all the worse for comming under the rod, and are therefore branded by the spirit of God to all posterity. There is a great deale of difference between Gods afflicting the godly and the wicked, as may appeare *Isa.* 27. 7. *Hath hee smitten them, as hee smote those that smote him?* What is the reason? the godly profit by affliction, but the wicked are the worse for being afflicted: Every thing works together for the best to Gods people, but every thing turnes into sinne to the wicked, according to that strange speech, *Ierem.* 4. 11. saith God, *I will cause a dry wind of the high places in the wildernesse, to blow toward the Daughter of my people, not to fanne, nor to cleanse*: That is, I will bring a great judgement upon them, but such is their obstinacy, that they will not bee bettered by it.

Isa. 27. 7.

Ierem. 4. 11.

Vse 1. May wee not think without breach of charity, that this is the case of many in these dayes? Hath not the Lord punished some of you, for pride, excesse, adultery, oppression? and yet yee are as proud, excessive, lustfull, and oppressive as before: What? doe you meane to out-brave God? doe you long to bee made the instances of his displeasure? beware of this, for yee cannot provoke him, but to your own hurt.

Vse 2. In the second place, let us labour to profit by afflicti-

affliction; (it is a leſſon worth our learning, for affliction is not good in it ſelfe) and then we profit by it: Firſt, when it urgeth us to examination and confeſſion of our ſinnes. Secondly, when it works us to humiliation for our ſinnes, when we have the melting heart of *Ioſiah*, and the contrite heart of *David*. Thirdly, when wee poure out our ſoules to God in prayer, when his chaſtning hand is on us, as the people of God did, *Iſa.* 26.16. Laſtly, when wee not only vow amendement of life in our affliction, but when wee reforme our wayes, and ſo follow our vowes with endeavours: This is the true end of affliction, when like gold wee come purified out of the fire, and when it is as a file to cleare us from our ruſt, and becomes a *Bethesda*, to cure us of our ſpirituall infirmities; but when men are the worſe for being afflicted, they may well expect a worſe thing to befall them. The laſt clauſe is, [*neither can wee ſtand before thee, becauſe of this.*] As if hee had ſaid, wee cannot come before thee with any confidence, while wee bee in our ſinnes unrepented of: which yeelds us this Obſervation. *Iſa.*26.16.

That man that comes before God in his ſinnes without repentance, cannot come with any confidence or hope of mercy. In *Prov.* 28.13. mercy is promiſed to him that confeſſeth and forſaketh his ſinnes, but wrath is pronounced againſt him that hideth them: Such a man may come *Doctrine.* *Prov.*28.13.

come into the Courts of God; such a man may offer sacrifice to God, but it is an abomination to him, *Prov.*15.8. and hee tells such, in *Isa.*1.15. *When yee spread forth your hands, I will hide mine eyes from you; yea, when yee make many prayers, I will not heare:* Why so? *your hands are full of bloud*: And this is the meaning of those words in *John* 9.31. [*God heareth not sinners:*] That is, not such as are obstinate and impenitent sinners.

Prov. 15.8.
*Isa.*1.15.
Joh. 9.31.

Vse. It should teach us to abhorre sinne; if we know a man to bee infected, wee will bee sure to avoid his company: and shall we not cast away sinne, which makes us unable to stand before God? Therefore abandon thy wicked lusts, and wash away all sinne by the teares of true repentance, and then in the name of God come into his Courts: though thou canst not bee an innocent, yet come in penitence, and thou shalt finde that God is as well pleased with penitents as innocents. And now that I have done with this Text; give mee leave to goe over the three verses againe by Application, and to spread them on you, as *Elisha* spread himselfe on the *Shunamitish* womans childe: wee have right to them all three; it is said in the first, that God punished them, but lesse then they deserved, and that he had delivered them: was not this our case five yeares since? for our sinnes God punished us, by turning our waters into bloud, and hee punished us lesse then wee

wee deſerved; but withall hee magnified his mercy towards us in taking that judgement off, the peſtilence wholly from us in a ſhort ſpace. Then for the next verſe, did not wee ſay, as theſe Iewes, *O Lord, now that thou haſt delivered us, if wee ſhall returne to our ſinnes againe, it ſhall bee juſt with thee to puniſh us moſt ſeverely?* Which of our ſoules did not ſay thus? And for the laſt verſe, wee may ſay alſo with *Ezra*, *wee are before thee in our treſpaſſes, therefore O Lord it may ſtand with thy juſtice utterly to conſume us.* (Beloved) I have ever been free and bold with you, and I will not now begin to diſcolour: Is not *London* as full of pride, exceſſe and adultery as ever? doth not ſacriledge and uſury keep as high a roome in the City as ever it did? Surely thoſe ſinnes muſt bee of a deep tincture, which all this ſcouring will not cleanſe; well, God hath begun with us againe, and hee ſhall bee juſt, if hee ſhould not leave a man of us alive: What ſhall wee now doe? every man to his prayers, let every one amend one, and then all will bee amended: Let every one ſweep his own doore, and the Street will ſoone bee cleanſed. Here wee bee now, but God only knowes whether wee ſhall have ſo much leave as to come into his houſe againe; while therefore wee have time, while the arrowes of God flie beyond us, and beſide us, round about us, and yet not touch us, let us ſeek his face by true repentance; and I will bee bold to ſay, if hee finde us penitent, hee will

remove his judgement: but if wee ſtand before him ſtill in our ſinnes, no marvell then, that hee renew and encreaſe our plagues.

Sermon.

Sermon V.

EZRA 10. Verſ. 1.

Now when Ezra *had prayed, and when hee had confeſſed, weeping and caſting himſelfe down before the houſe of God; there aſſembled unto him out of Iſrael, a very great Congregation of men, and women, and children: for the people wept very ſore.*

THe former Chapter did ſet downe the humiliation of *Ezra*, this demonſtrates the fruit and effect, that it produced: when the people ſaw that hee was ſo affected and afflicted, and that not ſo much for his own ſinnes, as for the ſinnes of the people, they take it to heart; and firſt, there is a very great Aſſembly gathered together. Secondly, they weepe ſore. Thirdly, one particular perſon, *Shecaniah* by name, confeſſeth the ſinnes of the people. Fourthly, they conceive hope of remiſſion. Fifthly, they reſolve to put away their ſtrange Wives. Laſtly, they put their late reſolu-

tion into execution: That which gives occasion to all these, is laid downe in the first words of the Chapter, which containes; First, the actions of *Ezra*, and they bee two: [*praying and weeping.*] Secondly, his manner of confessing, [*hee cast himselfe down before the house of the Lord:*] upon this followes the comming together of a great assembly of men, women and children. We begin with his actions, and first for his praying, [*when Ezra had prayed.*] As I told you in the former chapter, this good man was come from *Babylon*, with a great deale of comfort, and with a happy message of good newes to *Israel*; no sooner is hee come to *Hierusalem*, but he is welcommed with a sad relation, there is a complaint made to him that the Princes, Priests, Levites and people, had mingled themselves with the people of the land, doing according to their abominations: *Ezra* hearing this, knowes no other way to appease Gods wrath, but by pouring out his soule to him in prayer; and if yee look into the sacred Scripture, yee shall finde, that this hath ever beene the practise of Gods people in time of affliction, they have still betaken themselves to prayer: The commandement of God is for it, *Psal.* 50. 15. *Call upon mee in the day of trouble:* So in *Iames* 5. 13. *Is any among you afflicted? let him pray.* And as God commanded it, so his children have practised it: in almost all the pages of holy Writ, yee shall finde the Saints of God exercising prayer: this was the weapon that *Iacob* took up, when hee

Psal. 50. 15.

Iam. 5. 13.

expected

expected nothing but hoſtility from his brother *Eſau*; the Text ſaith, *Hee prayed to the Lord to deliver him from the hand of Eſau his brother*, *Gen.* 32. 11. This alſo was that which *Moſes* took up, when that *Pharaoh* and his Hoſt were at the heels of *Iſrael*, and the red Sea before them, he betook himſelfe to God by prayer, *Exod.* 14. 15. And this was the weapon which hee uſed, when *Iſrael* conquered *Amalek*, *Exod.* 17. 11, 12. How often doe wee finde *David* practiſed in this duty? as few of the Saints had more croſſes, ſo none oftner in prayer then hee: This is that which the three Children make uſe of in the fiery Oven; *Daniel* in the Lyons Den; and *Ionah* in the Whales belly: inſtances hereof are ſo obvious in the Scripture that I ſpare to name any more: and from proving the point, I come to anſwer ſome Objections which are made againſt that which I have ſaid, and they bee theſe.

Gen 32. 11.

Exod 14. 15.

Exod. 17. 11, 12.

Objection. First, ſay ſome (being in affliction) God knowes our deſires and wants before wee ask, what need wee then pray to him?

Solution. I anſwer to this with Saint *Ierome*, we pray not to God, to acquaint him with what hee knowes not, but that wee may the more incline him to mercy: as that Father ſaith well, *non narratores, ſed oratores ſumus*, wee come not to informe him of what hee is ignorant, but we are humble ſuters that hee may be facilitated unto mercy.

Objection. O but ſay they, God hath determined how it ſhall bee, and let mee poure out never ſo many prayers, it is impoſſible for mee either to

to haſten or fore-ſlow his pace.

Solution. The Anſwer to this, ſhall bee that of *Daniel*, he knew by reading the Prophecy of *Ieremiah*, how long the captivity of *Babylon* ſhould laſt, yet hee addreſſes himſelfe to God by prayer, *Dan.9.19.* The Prophet knew, that as God had ordained the end, ſo alſo the meanes, and amongſt thoſe, prayer is the chiefe.

Dan.9.19.

Objection. But thirdly, they reply and ſay, Why ſhould we pray? are wee not commanded to be patient in tribulation?

Solution. I anſwer, theſe two bee not incompatible: as for inſtance, *David* was as patient a man as ever lived, as we may ſee 2 *Sam.*15.26. where he ſaith, *If the Lord have no delight in mee, behold here am I*, let him doe to me as ſeemeth good unto him: and yet *David* was frequent in prayer to God: the like wee ſee in our bleſſed Lord and Saviour, who is an example without exception, all the world knowes that hee was patient to the death, yet hee prayed, *Father if it be thy will, let this cup paſſe from mee:* it is true, a man muſt bee patient when Gods hand is upon him, and not have ſo much as the leaſt riſing thought againſt God; but yet hee may at the ſame time, without offence, implore God to have mercy upon him.

2 Sam 15.26.

Vſe 1. If it bee thus, it meets with thoſe that wave this courſe, who being in affliction ſeek not to God: *Ahaziah* goes to the god of *Ekron*, and *Saul* to the Witch at *Endor*; and a company among us in time of trouble, ſeek to Negromancers and Wizards, which is no other, then to caſt out the Devill

Devill by *Belzebub*: to ſuch I ſay, as the Prophet *Elijah* ſaid to the Meſſengers of *Ahaziah*, is it becauſe there is no God in *Iſrael*, that yee goe to enquire of *Baalzebub* the God of *Ekron*? cannot God help yee, but you muſt goe to ſuch as theſe? This is the higheſt degree of irreligion, even meere Atheiſme. Secondly, it meets with others who are ſullen and pettiſh when Gods hand is upon them; they are ſo ſenſible of the ſtroak, that it drives all piety out of them; they had rather ſullenly die, then ſeriouſly pray unto God for eaſe and releaſe; but let theſe know and bee aſſured, that God will either bend or break them.

Vſe 2.

In the ſecond place, whenſoever the hand of God is upon us, let us in the firſt place addreſſe our ſelves to God by prayer, and to this end remember theſe things: Firſt, pray *ſenſibly*, be ſenſible of what thou ſuffereſt; God loves not that men ſhould bee as ſo many Stoicks, inſenſible of what they ſuffer; nay, hee hates indolence, and finds fault with them for it, in *Ierem.* 5. 3. *Becauſe they grieved not, though hee had ſtricken them.* Secondly, a man muſt pray, as feelingly, *ſo fervently*; ſaith *Iames*, the *prayer of a righteous man availes much, if it bee fervent*, *Iam.* 5. 15. *Moſes* his prayer is called a *cry*, *Exod.* 14. 15. and *Iacob* is ſaid to *wraſtle with God*, *Geneſ.* 32. 24. which was by prayer and ſupplication, as is evident in *Hoſea* 12. 4. and Saint *Paul* deſires ſome to whom hee wrote, *to ſtrive with him by prayer to God*: *Auguſtine*

Ierem. 5. 3.

Iam. 5. 15.
Exod 14. 15.
Gen. 32. 24.
Hoſea 12. 4.

guſtine ſaith, this was the reaſon why the *Egyptian* Monkes made ſhort prayers, leſt they ſhould loſe their fervency by praying long: And here under this will come in, *intention* in prayer, which is when a man minds what hee prayes; and though *Bellarmine* ſay, that a vertuall intention is enough, without an actuall; yet *Gregory*, and I, ask him or any ſuch, this queſtion, why ſeeks he to bee heard of God, when hee heares not himſelfe? when a man doth perfunctorily ſlubber over his prayers, how ſhould hee look for a comfortable return of his petitions? the bullet can flie no further then the quantity of powder, wherewith the piece was charged, can carry it: and it is impoſſible our prayers ſhould reach heaven, unleſſe fervency goe along with them. Thirdly, we muſt pray *faithfully*, that is, believing wee ſhall receive what wee implore God for, if it bee according to his will: ſaith S. *Iames*, *Iam.* 1. 5. 6. 7. *If any of you lack wiſeaome, let him ask of God, that giveth to all men liberally, and it ſhall be given him: but let him ask in faith, nothing wavering, for he that wavereth, is like a wave of the Sea, driven with the winde and toſſed: neither let that man think, that he ſhall receive any thing of the Lord:* And in Chap. 5. 15. *The prayer of faith ſhall ſave the ſick, and the Lord ſhall raiſe him up: and if hee have committed ſinnes they ſhall bee forgiven him.* Fourthly, wee muſt pray *conſtantly*; this is that which our Saviour commends to us from the importunity of the poore women, who would not ceaſe troubling the unjuſt Iudge, till hee had granted her requeſt

Iam. 1. 5. 6. 7.

Iam. 5. 15.

requeſt and done her juſtice: this alſo is that which the Apoſtle *Paul* meanes, when hee ſaith, *continue in prayer*, *Coloſ.* 4.2. to wit, that men ſhould bee importunate with God in prayer, and if any man think it ill manners to be ſollicitous in preſſing God by prayer, *Gregory* tels him, it is a good vio'ence, and affects God, who loves that his ſervants ſhould take the Kingdome of heaven by force. Further, there be two other things to be obſerved in our prayers; Firſt, *Wee muſt aime at the glory of God in all the prayers wee make:* This our bleſſed Lord teacheth us in that abſolute forme of prayer, which hee hath left us, the firſt petition whereof is, [*hallowed by thy name.*] The glory of God muſt be preferred before all things; yea, before the ſalvation of our ſoules, as we ſee in the examples of *Moſes* and *Paul*, who choſe rather to have their names raſed out of Gods book, then that hee ſhould loſe his glory in the ſalvation of his people. Therefore when a man is in affliction, hee ought to pray to God to deliver him, but for this end, that hee may live to glorifie him: This was the end of good *Hezekiahs* requeſt, when God ſent him word by *Iſaiah* that hee had added fifteene yeares to his life, ſaith hee, *What is the ſigne that I ſhall goe up to the houſe of the Lord? Iſa.* 38.22. as if hee deſired health upon no other condition, but that hee might glorifie God in his Sanctuary. Secondly, a man muſt ſo pray to God, *that withall hee uſe meanes to accompliſh his deſires*: This is the adviſe of *Solomon*, *Prov.* 2.3.4.5. *If thou cryeſt after knowledge, and*

Coloſ. 4.2.

Iſa. 38.22.

Prov. 2.4.5.

liftest up thy voice for underſtanding: if thou ſeekeſt her as ſilver, and ſearcheſt for her as for hid Treaſures; then ſhalt thou underſtand the feare of the Lord, and finde the knowledge of God: There yee ſee that crying and calling, ſeeking and ſearching, muſt goe together: and in vaine doſt thou pray to God, if thou follow not thy prayers with thy endeavours, for the attaining of that for which thou art a petitioner: as for example, thou prayeſt to be delivered from thy filthy exceſſe, but unleſſe thou ſtrive to forſake it, thou wilt never bee rid of that filthy vice: to doe otherwiſe is to bee like the man in the Apologue, who when his Cart ſtuck in the mire, prayed to *Hercules* for help, but never ſet to his ſhoulder to lift it out.

Vſe. If wee lay the men of theſe dayes to this ſquare, wee ſhall finde them to fall very ſhort of what wee have ſaid; doe the pray ſenſibly? Alas, when they pray, their hearts like *Nabals*, bee as dead in them as ſtones. Secondly, doe the pray fervently? alas no, for their prayers bee even key-cold. Thirdly, pray they conſtantly? O no, they deſiſt and are ſoone weary, they would have God preſently to heare them, but they will not ſtay his leaſure. Fourthly, doe they pray in faith? Alas, they have no promiſes to lay hold on. Againe, doe men ayme at Gods glory in their prayers? And doe they uſe the meanes to accompliſh their prayers? I am perſwaded theſe bee things ſcarſe thought of, much leſſe practiſed, but by a few: well, let us obſerve the true proper-

properties of ſupplication, and wee ſhall finde to our comfort, that hee is a God hearing prayers, and if hee pleaſe not to give us the very individuall things which we beg of him, yet wee ſhall have ſomething that is as good or better for us, ſo as hee ſhall bee glorified and wee comforted: So much for *Ezra* his firſt act. The ſecond act performed by him is his confeſſion, the Text ſaith, [*when hee had confeſſed.*] *Auguſtine* ſaith, confeſſion is twofold, *confeſsio laudis, a confeſsion of prayſe*, and *confeſsio fraudis, a confeſsion of ſinne*: Firſt, there is *confeſsio laudis, a confeſsion of prayſe*, ſuch was that of our Saviour Chriſt, in *Matth.* 11.25. *I thank thee O Father Lord of heaven and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them to babes.* Matth.11.25. The ſecond is, *confeſsio fraudis, the confeſſion of a mans ſinne*, and this is either publike or private: Firſt, publike, when the Miniſter goes before in confeſſing ſinne, and all the people follow after him; this is the cuſtome of our and all reformed Churches. Secondly, there is a private confeſſion, and that is of a particular man, and this is foureſold; Firſt, when hee confeſſes his ſinne to God, as did *David*, *Pſal.* 32.5. ſaith hee, *I confeſſed my ſinne unto the Lord, and my iniquity I have not hid.* Pſal 32.5. Secondly, when a man confeſſeth his ſinne to the whole Church, this was that which the inceſtuous *Corinthian* was driven unto. Thirdly, it is to the Miniſter in private, and ſuch was that of the people to *Iohn Baptiſt*, *Matth.* 3.6. It is ſaid, they were baptized of him in *Iordan*, confeſſing their Matth. 3.6.

ſinnes: ſuch alſo was that of *David* to *Nathan*, 2 *Sam.*12.13. Laſtly, it is to a mans neighbour or brother, as when a man that hath offended his brother goes and confeſſes his fault, deſiring him to bee reconciled to him. This is that which our bleſſed Saviour aymes at, *Matth.* 5.24. 25. and which S. *Iames* meaneth, *Iam.* 5.16. Now for confeſſion, whether publike or private, firſt, it is that which is commanded: Look into *Numb.* 5 7. See what God ſaith there, *When a man or a woman ſhall commit any ſin, and doe a treſpaſſe againſt the Lord, and that perſon bee guilty: then they ſhall confeſſe their ſinne which they have done.* Secondly, forgiveneſſe is promiſed to thoſe that doe confeſſe their ſinnes, *Prov.*28.13. *whoſo confeſſeth his ſinnes ſhall have mercy.* And in 1 *Iohn* 1. 9. *If wee confeſſe our ſinnes, he is faithfull and juſt to forgive us our ſinnes, and to cleanſe us from all iniquity.* Thirdly, wee have examples of holy penitents going before us in this way; as *David*, *Nehemiah*, *Daniel*, the Prodigall, and thoſe Converts in *Acts* 19.18. The Text ſaith, *They confeſſed, and ſhewed their works:* This confeſſion ſtandeth; Firſt, in *accuſing our ſelves* for our ſinnes in generall: but more eſpecially for our particular ſinnes; thus did *David*, 2 *Sam.*12. hee accuſed himſelfe for his adultery and murder: and in like manner, *Paul* that choſen veſſell accuſes himſelfe of being a blaſphemer and a perſecuter; yea, the chiefe of ſinners, 1 *Tim.*1.13. 15. Secondly, it ſtands in a mans *judging himſelfe*, when hee paſſeth the ſentence of condemnation againſt himſelfe: Thus did *David*, he confeſſes that

2 *Sam.*12.13.

*Matth.*5.24.25. *Iam.*5.16.

*Numb.*5.6.7.

*Prov.*28.13. 1 *Iohn* 1.9.

Acts 19.18.

2 *Sam.* 12.

1 *Tim.*1.13.15.

that hee had done wickedly, 2 *Sam.* 24. 17. and *Daniel* acknowledgeth that to him and his people belonged nothing but ſhame: This is to judge a mans ſelfe, which if men doe, they ſhall ſave God a labour, for hee that judgeth himſelfe, ſhall eſcape the judgement of the Lord. 2 *Sam.* 24. 17.

I deſire you to practiſe this ſecond act of *Ezra*; doe not only pray unto God, but likewiſe confeſſe your ſinnes unto him; I doe not charge on you that kinde of confeſſion which our Adverſaries of the Church of *Rome* charge upon their people: they tye a man; Firſt, to a particular enumeration and confeſſion of all his ſinnes to the Prieſt. Secondly, they ſay, if men doe not particularly confeſſe their ſinnes, they cannot obtaine pardon. But thirdly, if a man ſhall doe ſo, then hee deſerves to bee pardoned. But wee are againſt them on theſe grounds. Firſt, *there is no precept in the word of God*, which commands a man to make a particular enumeration and confeſſion of his ſins to the Prieſt. Secondly, *there is no promiſe to encourage us* to doe it Thirdly, *there is no example for it* in the whole Book of God. Nay, I will prove that without this particular enumeration of ſinnes, remiſſion hath been granted, as to the woman which was a ſinner in the City, Chriſt pronounceth her pardoned without a particular enumeration of her ſinnes, *Luk.* 7. 48. and thus hee pardoned *Zaccheus*, who only made a generall confeſſion of his ſinnes, and obtained remiſſion. *Vſe.* *Luk.* 7. 48.

Secondly,

Secondly, wee oppoſe them herein on this ground, becauſe *they charge that on people which is impoſsible*, for as *David* ſaith, *Pſal.* 19. 12. who can underſtand his faults? and yet hee was better skilled in this kinde of Arithmetick then any Romaniſt: and if he could not reckon his ſinnes, no man elſe can. Our ſinnes are as the ſands upon the Sea-ſhore for multitude, which no mortall wight can number: And ſaith *Solomon, the juſt man falls ſeven times a day*, *Prov.* 24. 16. Therefore it is impoſſible for any man to confeſſe all his ſinnes particularly. Thirdly, this is *the wrack of the ſoule*, for ſuch a man goes away without any plenary remiſſion of his ſinnes; for if it bee ſo, that hee that meanes to obtaine pardon muſt make a particular enumeration of all his ſinnes, then it is certaine that hee muſt goe away without remiſſion, becauſe it is impoſſible to confeſſe all his ſinnes particularly. Laſtly, this is that which the *primitive Chriſtians knew not*: it was a yoake too heavie for them to beare; and one of their own ſaith, *Tertullian* never knew any particular confeſſion, but to the Church. Again, when it grew up in after-times, it was put down wiſely; For when a Biſhop of Conſtantinople perceived that a Prieſt under pretence of confeſſion, did with *Eli* his Sonnes abuſe a woman at the doore of the ſanctuary, hee preſently put it down. Againe, they of *Rome* make it the *picklock of Kingdomes*, for by this particular confeſſion, they unlock all the ſecrets of Princes I charge not this on people, but I wiſh

Pſal. 19. 12.

Prov. 24. 16.

wiſh them to acknowledge their ſinnes in the preſence of God: Neither is this ſo eaſie as moſt men think it to bee, for ſince our fall wee are ſo prone to conceale our ſinnes, that if there bee but one buſh in Paradiſe, wee will finde it to hide our ſelves in; but let us not hide our ſins as *Adam* hid himſelfe, but let us with the prodigall confeſſe them, and that is the way to have them pardoned: But ſome will demaund and ſay, how ſhall we confeſſe our ſins? To this I anſwer; Firſt, wee muſt confeſſe them, *with ſhame*, thus did *Iob*, *Iob* 42. 6. *I abhorre my ſelfe and repent in duſt and aſhes.* And thus did the poore Publican, he confeſſeth that *hee was not worthy to lift up his eyes unto Heaven.* Thus alſo did the woman which was a ſinner in the City, ſhee was ſo full of ſhame for her ſinnes, that ſhee dares not come before our Saviour, but comes behinde his back as hee ſat at meat, and waſhed his feet with her teares. Secondly, wee muſt doe it *ingenuouſly*, it muſt not bee extorted from us as it was from *Achan*, but wee muſt willingly confeſſe our iniquities. Thirdly, wee muſt doe it with *ſorrow* and contrition of ſoule. Fourthly, with *anger*. Fifthly, *with honeſt hearts*, that is, with an aſſured purpoſe to leave our impieties: therefore it is ſaid, *Prov.* 28. 13. *Hee that confeſſeth and forſaketh his ſinnes, ſhall finde mercy.* Laſtly, wee muſt confeſſe our *ſinnes fully*; there muſt bee no retaining, excuſing or extenuating of ſinne, for God knowes the depth of our deceitfull hearts: yee know how it is with a begger, if hee have one ſoare worſe

Iob 42. 6.

Prov. 28. 13.

then another, hee will bee ſure to lay that open, that hee may move paſſengers to commiſeration; So wee ſhould not only confeſſe our leſſer, but our groſſe iniquities, which is the next way to have God mercifull to us: Alas, what will it availe us to keep one *Achan*? when that one is enough to trouble a whole Hoſt; what ſhall wee gaine by reſerving one *Ionah*, when that one will hazard the loſſe of the ſhip, and the lives of all them that ſaile in it? Let us therefore confeſſe our ſinnes according to the manner preſcribed, and then wee may bee confident, that God will forgive our iniquities, and blot out all our offences. Wee come now to the manner of *Ezra* his confeſſion, laid down in theſe words, [*weeping, and caſting himſelfe down before the houſe of the Lord.*] The firſt thing in it, is [*his weeping*] and this hath ever been an uſuall concomitant of prayer. See it in *David*, *Pſal.* 6. 6. *I am weary with my groaning, all the night make I my bed to ſwimme, and water my couch with my teares.* Mark, hee made his prayer to God, and teares went along with it. The like wee ſee in the ſame Prophet, *Pſal.* 42. 3. *My teares have been my meat day and night, while they continually ſay unto mee, Where is thy God?* The like wee ſee in the ſinner in the City, *Luk.* 7. 38. and wee ſee it in *Ezra* in our Text, hee not only prayes but weepes. And there is great reaſon, why wee ſhould weep in regard of ſinne:

Pſal. 6. 6.

Pſal. 42. 3.

Luk. 7. 38.

Reaſon 1. Firſt, becauſe of the great good that ſin deprives us of; we are apt to grieve for the loſſe of a father, a wife,

a wife, or a child, but what great cauſe have we to mourne eſpecially for our ſinnes? though wee loſe our friends by death, yet wee may meet them againe in the Kingdome of Heaven, if wee live and die in Gods feare: but if we mourn not for ſinne, wee ſhall never ſee the face of God to our comfort. *Micha* like a fooliſh Idolater wept for the loſſe of his carved image, *Iudg.* 17.23 ſhall hee weep for the loſſe of that which was no God? and ſhall not we mourn for ſinne, which deprives us of the true God? *Iudg.* 17 23.

Secondly, we have reaſon to weep for ſinne, becauſe of the miſeries which it brings on the Sonnes of men: Such a thing is ſinne, that it not only expoſes them to temporall judgements, but it makes them obnoxious to woes everlaſting, even to hell fire, which is eternall: the afflictions which befall men here, bee not univerſall; though a man bee pained in divers parts of his body, yet hee is never pained all over, ſtill hee hath eaſe in ſome part or other; but in Hell men are pained in every part: Againe, while wee are here, our torment may bee mitigated, as if a man have a ſwelling in any part of his body, by applying a fomentation to it, hee may have eaſe; or if hee bee lame, he may bee led; but if once hee bee in Hell, hee ſhall not have ſo much as one drop of water to coole his tongue; There is no mitigation of paine in that place of horror, where their paines bee eaſeleſſe, endleſſe, remedileſſe, where is nothing but weeping, wailing, and *Reaſon* 2.

gnaſhing of teeth, to all eternity. Therefore wee have good cauſe to ſhed teares; yea, many teares for our ſinnes, both in regard of the good wee loſe by them, as alſo the miſeries they bring upon us. But me thinks I heare ſome ſay, are teares neceſſarily required of all thoſe that truly repent? I anſwer no, for there bee ſome conſtitutions which afford no teares; (I have read a ſtory of one that ever laughed) and though ſuch perſons cannot burſt into teares for ſinne, yet they may inwardly as truly mourne for ſinne, as hee that ſheds rivers of teares. Secondly, though a man bee apt to teares, yet the affliction may bee ſuch, that a man cannot weep: I read of one that could not but weep when his friend went to bee executed, but when his two Sonnes went the ſame way, his ſorrow was ſo great, that hee could not ſhed a teare: Great ſorrowes ſtupifie men, ſo that they be as full veſſels, which will not runne. Thirdly, wee read in the Scripture, as of teares without repentance, as in *Eſau*, *Geneſ.* 27. 38. Hee ſhed many teares, but left not his prophaneneſſe: So in *Mal.* 2. 13. we read of ſome, that covered the Altar of the Lord with teares: yet at the ſame time they were impenitent; So alſo of repentance without teares, as in *Luk.* 18. 13. wee read not of a teare that the poore Publican ſhed, only *hee ſmote his hand on his breaſt, ſaying, O God, bee mercifull to mee a ſinner*: yet *hee went away juſtified*: And in *Acts* 2. wee read that the new Converts *were pricked in their hearts*, but

Gen. 27. 38.

Mal. 2. 13.

Luk. 18. 13.

Acts 2.

but not of any teares that fell from their eyes: and the Thiefe upon the Croſſe was a true penitent, for hee went to Heaven, but we heare not of a teare which hee ſhed: but withall give mee leave to tell you, if any bee apt to teares, at firſt or laſt God touches their hearts to weep for their ſinnes. Secondly, if any can weep for the loſſe of wife, children, or any other worldly thing, and not for their tranſgreſſions, they may queſtion, whether ever their repentance were ſound or no. Laſtly, if a man can weep for his ſins, no ſoule receives ſuch ſatisfaction, as that ſoule doth.

Vſe. It ſhould exhort us to weep and mourne for our ſins: We ſpend teares in abundance for theſe ſecular things, but wee ſhould ſpare them there, and ſpend them here; Is it not a foolery to waſh a Stable with ſweet water? Thy teares be the ſweeteſt water in the world, therefore ſpend them on thy ſinnes, I am ſure thou canſt not ſpend them better: but as it is in the times of ſolemnity, when the Bells ring, all the clocks bee tied up: So I feare it is now adayes, for ſuch is the joviſance of men, that they forget to weep for ſinne; but if they would call their wayes to remembrance, they would be ſorry and weep, whilſt others ſing and rejoyce: Every of us have cauſe to weep, for not a Mothers Son of us, but hath brought the fuell of ſinne to kindle Gods wrath among us by ſending the Peſtilence to deſtroy us, and it is better to weep here, then hereafter. The ſecond thing in the manner is,

[*hee caſt himſelfe down, before the houſe of the Lord.*] This hath been the cuſtome of Gods people, the more to teſtifie their ſorrow: Wee finde many expreſſions of ſorrow in the Scripture, as faſting, weeping, rending the garment, putting on ſackcloth, ſprinkling aſhes on their heads, knocking the breaſt, ſtriking the thigh, and this in our Text, which is caſting a mans ſelfe down before the houſe of the Lord: Thus did *Ioſhua*, hee fell to the earth on his face, before the Ark of the Lord, *Ioſh.* 7. 6. That which I gather from hence is this Obſervation.

Ioſh. 7. 6.

Doctrine. *where repentance is true inward, it will put it ſelfe outward.* Where repentance is ſincere, it will not only alter a mans judgement, to make him with *Paul* to think himſelfe the worſt of ſinners: Secondly, it will not only ſo humble him inwardly, that hee will not care for the revilings of wicked men, as wee ſee in *David* when *Shimei* railed on him; but as it will have this inward effect, ſo it will have outward effects alſo; it will make him faſt, and weep, and ſmite the breaſt: it will force him to abſtaine from thoſe delights, which otherwiſe he might lawfully take: Nay, it will turn every thing to him into ſorrow; when another man laughes, he will mourn to ſee him laugh, and holy *Bradford* the Martyr cannot ſit at his meat, but teares trickle down his cheeks: and it is impoſſible, but where repentance is true within, but that it ſhould ſhew it ſelfe without.

Vſe. Thoſe that finde not this in themſelves, may ſuſpect

ſuſpect their repentance: I would not have men to uſe externall expreſſions of repentance, on purpoſe to bee ſeen of men, for repentance ill becomes a Stage; it is ſaid of *Peter*, that *hee went out and wept bitterly*; it ſeemes hee regarded not whether any man ſaw him, ſo God took knowledge of him: and as a Father ſaith truly, *oculi virorum baſiliſci ſunt operum bonorum, the eyes of men are the baſiliskes of good works.* Our bleſſed Saviour would have a man anoint his head and waſh his face when he faſted, that hee might not appeare unto men to faſt, but unto God: it is a part of *Iehu* his humour, to doe good works to be ſeene of men, but Gods childe as hee uſes outward expreſſions of repenting, ſo theſe proceed from inward ſanctification. [*He caſt himſelfe down before the houſe of the Lord.*] Why ſo? it was the more to ſtirre him up to humiliation: hee ſeemes to ſay, What? ſhall thy people enjoy the priviledges of thy houſe? and ſhall they thus irritate and provoke thee? thus the ſervants of God have been converſant in thoſe courſes which might make their prayers moſt fervent: it is ſaid of *Daniel*, *Dan. 6. 10.* that hee prayed thrice a day, and when he prayed, hee opened his window toward *Hieruſalem*, which was, *inſtar flabelli devotioni*, as a paire of bellowes to blow up his devotion: and this is a ſtraine of *Solomons* prayer, 1 *Kings* 8.44. *If thy people goe out to battell againſt their enemies whitherſoever thou ſhalt ſend them, and ſhall pray unto the Lord, toward the houſe that I have built for thy name; then heare thou in*

Dan. 6. 10.

1 *King.* 8. 44.

Pſal. 5. 7.

in heaven their prayer and their ſupplication, and maintaine their cauſe: and *David* ſaith, *Pſal.* 5. 7. *In thy feare will I worſhip toward thine holy Temple:* all this was but to inflame the affections of theſe holy men in that religious duty.

Sermon.

Sermon VI.

EZRA 10. the laſt words of the firſt Verſe.

There aſſembled to him out of Iſrael *a very great Congregation of men, and women, and children; for the people wept very ſore.*

WE come now to the firſt fruit of *Ezra* his humiliation, and that is the convening of a great Congregation to him; before that he had humbled himſelfe, as we have heard, we finde not that any took it to heart, although their ſinnes occaſioned it; but this compaſſion of his, made them congregate, and weepe very ſore; ſo that *Ezra* hath here the glory of being an example of goodneſſe to others; and it is as great a glory as can be in this life, for a man to goe before others in well doing: it was ſo here with *Ezra*, he begins, and the reſt follow: What a glory was it to *Abraham*, that among all the men in the world *he ſhould be called the friend of God?* What a glory was it to *Sarah* that ſhee, above all other women, ſhould be called *the mother of beleeving women?* What a glory was it to *Salomon*, that he ſhould be the firſt man that ſhould *build a Temple to God?* What a glory was it to *Hezekiah*, that he ſhould be made choice of to *reſtore the Paſſeover*, which for ſo long a time had

been intermitted? What a glory was it to *David*, that he *led the people into the house of God, with the voice of singing and praise?* 42 *Psal.* 4. It is a great commendation which Saint *Paul* gives to *Epenetus*, 16 *Rom.* 5. hee calls him, *the first fruits of Achaia unto Christ.* Ye know, the first fruits were ever best pleasing to God, and surely, for a man to be the first in a Countrey, which shall give up his name to Christ, it must needs be a very great honour; *Chrysostome* saith on that place, if it be such a matter to be great in the world, what is it then, to be eminent for Piety? Nay, saith hee, this good man was not onely the first fruites of *Achaia*, but he was a door or entrance to all that beleeved in that place: so it was a great glory to *Mary Magdalene*, that our Blessed Saviour would vouchsafe *to appear to her first after his Resurrection*: and it was no lesse glory to the people of *Antioch*, that they above all others should be *first called Christians*; it was no small honour to the *Thessalonians*, which *Paul* testifieth of them, in the 1 *Thess.* 1. 7. that they were *ensamples to all that beleeved in Macedonia and Achaia*; and hee saith as much to the honour of the *Corinthians*, 2 *Cor.* 9. 2. that *their zeal had provoked very many.*

Psal. 42. 4.

Rom. 16. 5.

1 *Thess.* 1. 7.

2 *Cor.* 9. 2.

Use.

It is to stirre us all up to this *holy pride*, to be the first in good actions: Hee that did first invent Printing, his Name will be famous to the end of the world: so now, to be the first that beleeves in a Towne, to be the first that puts a good law in execution, to lay the first stone in a Pious worke, this is no small, but a very great honour: but on the

the other ſide, what a ſhame is it for a man to be the firſt that ſhall break a good Law, to be the firſt that ſhall invent a new faſhion, to be the firſt in inventing wicked games, and new wayes of drinking? nay, there have been thoſe that have invented new pleaſures, as *Sardanapalus*; and new torments, as in the Primitive times, the firſt experiment whereof, was made upon the poore Chriſtians; and in the *Rom.* 1. 30. among the catalogue of ſinnes and ſinners there ſpoken of, ye ſhall finde *inventers of evill things*, to be of the number: O it is an evill thing to be ſuch, and yet we have ſuch as theſe in theſe times; what ſtrange oathes are coyn'd and deviſed now adaies? they are ſuch, as I feare once to name them: what ſtrange faſhions are invented by others? ſuch as our Fore-fathers never knew nor ſaw: what ſtrange wayes of drinking have the ſons of *Belial* deviſed? by the yard, by the dye, by the doſen, by the ſcore: nay, what beginners of ſtrange opinions have wee amongſt us? and what ſtrange kindes of cheats are there in the world? they are ſuch, as no wareneſſe of Laws can take hold of the Authours: wee wonder at new diſeaſes that come amongſt us every yeere, but we may ceaſe to wonder, when we conſider what new ſinnes be every day committed: therefore God ſends ſtrange diſeaſes amongſt us, becauſe we are guilty of new impieties: in the Name of God, let us affect being firſt in well-doing; but let us not ſo much as move to be the laſt in evill: I will not excuſe him that followes an ill exam-

Rom. 1. 30.

ple, but his judgement ſhall be greateſt, that gave an ill example, that digged the pit for another to fall into; for our Saviour hath ſaid it, *Woe be unto him by whom the offence comes.* But will ſome ſay, I could be content to follow any in a good way or worke, but I would faine have others ſhew me the way: To whom I anſwere, that if *Noah* had ſtood upon this, he had never built the Arke; and if *Nehemiah* had ſtood on this, the walls of *Hieruſalem* had not been re-built: had the Leaper in the Goſpel ſtood on this, he had never returned to give thankes, for ten were cleanſed, onely one returned to give our Saviour thanks: ſo if the *Samaritan* had ſtood on this, the poore man that lay by the high-way ſide half dead, had died outright: how can the Kingdome of heaven ſuffer violence, if men ſtrive not to goe before each other in goodneſſe? We ſay, he is an ill horſe that will not lead the way, but only follow; and I will not give a button for that Chriſtian, that will doe no more then he ſees others doe: How doe yee in your affaires in the world? if a commoditie come from beyond the Seas, of which you ſtand in need, doe you ſtay till others bid money for it? no, but with all ſpeed, yee get it into your owne hands; and ſhall there be ſuch a moderation in ſpirituall things? well, take heed of this, elſe that may befall you, which befell the Scribes and Phariſees, Publicans and Harlots will goe before you into heaven: be perſwaded then to be the firſt in good actions; and when thou art in a good way, keep in it; for unleſſe thou perſe-

vere

ſevere in well-doing, it will availe thee nothing, that thou wert once good: it did *Judas* no good at all to be of the twelve, when once he fell away; and it ſhall not doe man any good, to lay a good foundation, if he build not a good ſtructure upon it; for to begin in the ſpirit, and to end in the fleſh, to ſet out good Wine at the firſt, and then that which is worſe, is the Devills banquet, and no other. Further, as *Ezra* had the honour to be an example to others in goodneſſe, ſo now ſee the effect of it, [*a great company of men, women and children aſſembled together.*] And why ſo? Doubtleſſe for no other cauſe, but to humble themſelves, as he had done: So efficacious and powerfull is the example of goodneſſe in great ones: ſee it in *Joſhua*, when he proteſteth, that he and his houſe will ſerve the Lord, the people preſently ſay, that they alſo will ſerve the Lord. *Joſh.*24. 15.18. the like wee ſee in *Nehemiah*, he no ſooner ſhewed himſelf willing to reedifie the walls of *Hieruſalem*, but all the people ſet their heart and hand to the worke: wee ſee the ſame in the King of *Nineveh*, as ſoone as hee put on ſack-cloth, all his Subjects did the like: it is ſaid of *Auguſtus*, that in his time *Rome* was full of Schollers, becauſe he affected Learning: in the time of *Commodus*, it was full of Fencers, becauſe he loved that exerciſe; and in *Nero* his time, it was full of Muſitians, for he took great delight in Muſick: thus that old verſe is verified, *Regis ad exemplum totus componitur orbis*, all men compoſe their manners to his who is their Gover-

*Joſh.*24.15.18.

nour; the truth is, the example of great ones, is the *Load-ſtone*, which drawes inferiours after it; that is the *Compaſſe*, by which moſt men ſaile: and as it is ſo with thoſe who be great in the State, ſo with thoſe which are eminent in the Church, their Godlineſſe drawes many to goodneſſe: how admirable is that which *Nazianzen* reports of St. *Baſil*, he ſaith, he thundered in his Preaching, and lightned in his converſation; hee was like another *John Baptiſt*, who *was a burning and ſhining light*, *Joh.* 5. 35. hee burned in himſelf by ſincerity, and ſhined to others by a godly converſation: and what was the effect of this? wee finde in the ſame verſe, *that all men rejoyced in his light*: thus it was with *Ezra*, in our Text, hee weeps and mournes, and that ſo workes upon the people, that they are preſently moved to doe the ſame.

Joh. 5. 35.

Uſe 1. It ſhall be to all great ones in the world: let them that be high in the State labour to be good, for they be *in oculo mundi*, in the eye of the world, and if they be not godly, their failings be taken notice of more than others, and though their offences be but ſmall, yet they hurt much by reaſon of their example: a Wem in the backe, is not ſo much as a Wart in the face, becauſe the one is hid, but the other is obvious to all beholders; and a private mans ſinne is nothing ſo great as the ſinne of a publike perſon, for the errors of great men are obſerved ſtrangely: as yee ſee it is with the Sunne, when it is not eclipſed, few look upon it, but when it is in an Eclipſe, all mens eyes almoſt

moſt are fixt upon it: ſo it is with the ſinnes of eminent perſons, their failings, though ſmall, runne into the obſervation of many, when as great ſins of private men are ſcarce taken notice of. Neither is this all, but by this meanes other men are heartned on in ſinne, for inferiours take a liberty to ſin, when they ſee their ſuperiours doe the ſame; *ipſi non ſolum corrumpuntur, ſed alios corrumpunt*, they are not onely corrupted themſelves, but they corrupt others by their evill example; they poiſon many by their vitious life, which is as a canker that frets, and as a gangrene that corrupts, and they doe not more hurt by their ſinne, then by their example.

In the ſecond place, let it be a Uſe to thoſe who are eminent in the Church, ſuch as *Ezra* was; let them not onely Preach, but live well; for if *Aaron* ſhall have his bells, but not his Pomegranates, he may ſound well, but he will ſent ill: if a Phyſitian ſhall preſcribe that Phyſick to another in the ſame diſeaſe with himſelf, to recover him, and yet will refuſe to uſe it himſelf, what can men ſay leſſe, then that he is an enemie to his owne health? and when Miniſters ſhall Preach that to others, which themſelves will not practiſe, is the next way for them to be caſt-awayes: neither is this all, but by an ill life they infect many; it is ſaid of Saint *Paul*, *Gal.* 2. 11. 14. that when he came to *Antioch*, *hee withſtood Peter to the face*, becauſe he had *compelled* the Gentiles to live as the Jewes: we muſt not thinke, that *Peter* uſed any violence to conſtraine them, but they took *Uſe* 2. *Gal.* 2. 11. 14.

took boldneſſe by his example, and therefore as *Paul* ſaith there, hee was to be blamed. Let all ſuch therefore be exhorted, not to binde heavie burdens upon others, which themſelves will not touch with one of their fingers; if they doe, I know it will be ſaid unto them, *Medice cura teipſum*, Phyſitian heal thyſelf: and for yon that be the people, not to leave you without an admonition, it will advantage you nothing to ſay, that your Governours and Miniſters have been bad, and therefore you are no better, but remember what our Lord and Maſter ſaith, *Doe what they ſay, but not as they doe*: therefore, when you have holy Precepts and Patterns, make conſcience to follow them: but if neither of theſe will prevaile with you, judge whoſe fault it is, if ye faile, and fall ſhort of your Salvation. [*there aſſembled a very great company of men, women and children, for the people wept ſore:*] the ſinne was great and generall, therefore all aſſembled, that they might be humbled together: the point of Doctrine which ariſeth hence is this.

Doctrine. *Where the ſinne is generall and epidemicall, good reaſon that all ſhould be joyned together in humiliation:* in the 1 *Sam.* 7. 6. the people had committed a great ſinne, therefore *they gathered together to Mizpeh, and drew water, and powred it out before the Lord, and faſted on that day, and ſaid, Wee have ſinned againſt the Lord*: they were conſcious to themſelves, that all had ſinned, therefore they were all humbled: the like wee ſee in *Neh.* 9. 1, 2. it is ſaid, *All the children of Iſrael aſſembled with faſt-*

1 Sam. 7 6.

Neh. 9. 1, 2.

faſting and ſackcloth, and earth upon them, and confeſſed their ſins, and the iniquities of their Fathers: and *Joel* calls for this, *Joel* 1.14. *and* 2.15, 16. and this is that which *Solomon* preſcribes as a generall receipt, in time of affliction, 1 *Kings* 8. 38, ſaith he, *What prayer or ſupplication ſoever be made by any men, or by all thy people Iſrael, which ſhall know every man the plague of his owne heart, and ſpread forth his hand toward this Houſe: then hear thou in Heaven, thy dwelling place, and forgive, and doe, and give to every man according to his wayes.*

Joel 1.14.
Joel 2.15,16.
1 *King.* 31.39.

Uſe

When wee ſhall ſee that the ſinnes of the times doe overflow, and be grown up to heaven, as at this time they are; it ſhall be fit, though a publik humiliation be not preſcribed by Authority, to make our humiliation generall by every mans ſorrowing for his own ſinnes. (Beloved) were it not for ſome faithfull *Moſes* that intercedes for us, this ground would not beare us; but as for the ten thouſands of *Iſrael*, they are ſo farre from humiliation, that as God complaines, *Iſa.* 22.12, 13. *When he called to weeping and mourning, to baldneſſe and to girding with ſackcloth: they would admit of nothing but joy and gladneſſe, ſlaying Oxen, and killing Sheep, eating fleſh, and drinking Wine, ſaying, Let us eate and drinke, for to morrow we ſhall die.* Which of us is there, but muſt needs confeſſe, that our ſinnes deſerve the wrath of God? Shall we all cry guilty? and ſhall wee not all be humble? It is fearfull; The Court complaines of the City, and the City of the Court, and the

Iſa. 22.12, 13.

Countrey of both, when as all are in fault: O ſay they in the City, Thoſe of the Court are ſo horribly wicked, that we are all like to ſmart for their prophaneneſſe: and ſaith the Court, Such is the cheating of the Citizens, that they will draw downe judgements upon us all: thus one accuſes another, but in the mean time, who ſmites his hand on his breaſt, and ſaith, What have I done? Well, every man muſt have a hand in the generall humiliation, becauſe all have been guilty of provoking God to indignation; therefore he that excepts himſelf, deceives himſelf: Great judgements are now upon us, and greater are feared and expected, becauſe deſerved; therefore let us humble our ſelves in the preſence of Almighty God, that thoſe judgements which are feared, may be recalled, and thoſe which lie heavy upon us, may be removed from us. But marke the particular numeration which the Spirit of God makes, [*men, women, children.*] Firſt men, and good reaſon men ſhould lead the dance, and goe before the reſt in a good way: *Abraham went firſt out of his Countrey, and Sarah followed him.*: it is ſaid of *Elkanah*, *That he went out of his City yeerely to worſhip, and to ſacrifice to the Lord in* Shiloh, *and he carried his two wives with him.* Men ſhould lead the way to their Wives, for it is a ſhame unto men, that women ſhould excell them in goodneſſe: it was ſo with the wife of *Phinehas*, 1 *Sam.* 4.21. ſhe was a gracious woman, but hee was a ſon of *Belial*: ſo it was alſo with *Abigail*, ſhee was a vertuous woman, but *Nabal* her husband

1 *Sam.* 4.21.

was

was wicked: nay, if a man be good, yet if he be exceeded by his wife, it is a ſhame to him; *Manoah* the father of *Sampſon*, was a good man, but if wee marke what is recorded of his wife and him, we will ſay, that his wife was the better of the two: out of doubt, the *Shunamite* was a good man, but of the two, his wife was the better, for ſhe gave him counſell to make that good proviſion for the man of God, 2 *Kings* 4.9, 10. and in the time that our Saviour was on the earth, there were divers women famous for goodneſſe: I preſſe it no further then thus; you that are men, I confeſſe, you have more honor put upon you, then women have, and I know, you are apt enough to arrogate as much to your ſelves; but take heed that whilſt you goe before them in honour, that they prevent you not in the beſt things; if it ſhall be ſo, I ſay no more, and I cannot ſay leſſe to you, then *Jacob* ſaid to *Reuben*, *Your dignitie is gone*. The ſecond ſort of people ſpoken of, are [*Women*,] and indeed the ſervice of God is charged upon them, as well as upon men, as in the 1. *Tim.* 2.10.15. 1 *Pet.* 3,4. and they ought to joyne in humiliation, as well as men: nay marke in the 2. of *Joel*; *The Bride is charged to come out of her bride-chamber, to mourne*; ſhee that might pleade moſt exemption, is not excepted: And when the King of *Nineveh* made that Edict, that all ſhould faſt, it were a fond thing to thinke, that women were excluded: in *Iſa.* 32.11. the Spirit of God ſaith, *Tremble ye women that are at eaſe, be troubled yee careleſſe women: ſtrip ye, and make ye bare, and*

2 *King.* 4.9,10.

1 *Tim.* 3 10,15.
1 *Pet.* 3.4.

Joel 2.

Iſa. 32.11.

gird ſackcloth on your loines: ſo that it is charged on that ſex, to be humbled, as well as upon men; and ye muſt know, that the ſins of women draw on judgements, as well as the ſinnes of men: in *Jerem.* 7. 18. *The womens making cakes to the queen of heaven*, did provoke God to anger, and haſtened his judgements upon the land: and the daughters of men drew on the deluge, as well as the ſons of God: It were a poore thing to think, that God hated the perjuries of *Troy*, and loved the perjuries of *Rome*, that he hated the ſins of men, and loved the ſinnes of women; this cannot be imagined of him, who is a God of pure eyes, and hates ſin, whereſoever he findes it.

Jer. 7. 18.

Uſe. Let me preſſe that which hath bin ſaid upon you of that Sex, that ye may humble your ſelves for your ſinnes: there is much cauſe for it, as your vanitie in apparell, your going beyond your means and calling, your negligence in Gods Service, your idolizing your children, your froward behaviour to your husbands; theſe and many more ſinnes whereof you are guilty, call for your repentance and teares: and let not the faireſt of you all feare that the ſhedding a few teares will ſpoile your beautie, but if you ſhould chance to hurt your faces by weeping, I am ſure you would doe good to your ſoules: I read in the Eccleſiaſticall Story of one *Pambus*, who ſeeing a woman dreſſe her ſelfe curiouſly and laſciviouſly, he could not forbeare weeping, and being demanded the reaſon, he gave two reaſons for it; firſt, that he was not ſo carefull for his ſoule as ſhe was for her tiring

ring; ſecondly, that ſhe wept not for her ſinnes, which drew teares from his eyes: and ſhall others weepe for the ſinnes of women, and not they for their owne ſinnes? in the name of God humble your ſelves in his preſence, that when he ſees you poore in ſpirit he may exalt you. Thirdly, [*The children came,*] What? the children joyne in humiliation? Yes, why not? for God was offended, and they had reaſon to be humbled for it. Secondly, though they were not actors in ſinne, yet they were guilty of *Adams* tranſgreſſion. Thirdly, they could not excuſe themſelves, for beſides their originall ſinne, they had committed many actuall ſinnes; for I ſuppoſe none came to this aſſembly, but ſuch as were of ſome underſtanding, and ſuch, though little ones, are proud and wanting in duty to parents, and love to brethren; and ſuch will ſpeak wickedly and falſely, before they can talke perfectly: there have been excellent vertues found in little ones; *Samuel*, when he was a child, miniſtred before the Lord; and in the time of our Bleſſed Saviour, the children cryed, *Hoſanna* to the King of *Iſrael*: I therefore direct my ſpeech to little ones, let ſinne be deteſted by you in your younger yeeres, learn the trade of fearing and ſerving God, when you are young, and it will never be forgotten as long as you live. The ſecond thing ſet downe in this verſe is, [*that the people wept very ſore.*] What was the reaſon? the Reaſon ſhall be the Obſervation.

Great ſinnes muſt have a great meaſure of ſorrow. *Doctrine.*

Pſal.6.6. In *Pſal.6.6.* *David* having committed great ſins, *made his bed to ſwim, and watered his couch with his teares:* Nay, he made them not onely his Phyſick, but his meat, Pſal.42.3. *My teares have been my meat day and night*: it was thus with *Peter*, hee had committed a foul ſinne, in denying his Lord and Maſter, therefore *hee went out and wept, weep, bitterly*: it was ſo with *Mary Magdalene*, ſhe was a great ſinner, therefore ſhe ſhed many teares: and the inceſtuous *Corinthian* grieved ſore for his foul ſinne: the Church ſaith in the *Lamentations*, *Mine eyes drop down daily*; the teares ſtood ſtill in her eyes, and trickled down her cheeks in great abundance, becauſe ſhee knew her ſelf guilty of many ſinnes: This is that which *Cyprian* ſubſcribeth to, ſaith he, as wee are ſenſible of great ſins, which we commit, ſo let us ſpend teares in abundance for them.

Pſal.42.3.

Uſe. It is to cenſure the ſlightneſſe of ſorrow which men beſtow upon their ſinnes, though great and grievous: but if the heart be a daily fountaine of ſinne, as ſure I am it is, I know no reaſon, but our eyes ſhould be Rivers of teares: ſeeing wee have deſerved to be in that place, where is nothing but weeping and wailing, there is good cauſe wee ſhould weep here for our ſins, that we may avoid thoſe eternall flames; Nay, though God have pardoned our ſins, yet let us remember them with griefe and ſorrow, that we may be the more humbled for them: ye lay your fleſh in brine, to keep it from putrefying; and there is no better way in the world to humble us, then to call to minde our for-

former iniquities: Yee ſay, much rain makes the high-wayes foul, and ſo it is: but the more teares we ſhed, the cleaner will our ſouls be; for repentant teares cleanſe better then either Soape or Nitre. To conclude this verſe, all the people ſaw *Ezra* mourne, therefore they weepe with him: from whence I collect thus much;

Doct. *Sin muſt have ſorrow at one time or other*: ſaith the Wiſe-man, *Prov. 29. 6. In the tranſgreſſion of an evill man, there is a ſnare*: and the trueth is, in the commiſſion of every ſin, a ground is laid for ſorrow; nay, let me tell you, the ſweeter ſinnes have been to men, the ſoarer ſhall be the remembrance of them, when God ſets them before their eyes. See it in *Job*, 13. 26 *Thou writeſt bitter things againſt mee, and makeſt me poſſeſſe the iniquities of my youth.* The ſinnes committed in youth, men account the ſweeteſt ſinnes, and yet the remembrance of theſe was moſt grievous to *Iob*. Wee ſee the ſame in *David*, when hee had committed that ſweet ſinne, as men call it, and had layn nine Moneths in it; at laſt hee calls it to remembrance, and it brought him ſo much grief, that he thought hee had loſt the favour of God, and therefore hee ſaith, *Reſtore unto me the joy of thy ſalvation.* But it will be ſaid, wee finde it not alwayes thus, for there are ſome that ſinne, and never have ſorrow in all their lives, but dye in peace: I will ſuppoſe this, but yet the Doctrine is true, for I ſay, ſinne muſt have ſorrow at one time or other, and if ſuch men have not ſorrow here, to be ſure, they ſhall have it hereafter.

Prov. 29. 6.

Job 13. 26.

Hear-

Vse.

Hearken to this you Epicures of the World, you that ſwallow downe ſinne, as the fiſh doth water, who ſtraine neither at Gnats nor Camells, but ſpend your time in eating and drinking, in ſinging and dancing; the time is comming, when you ſhall mourn while others laugh; therefore think on ſinne now, that you may ſorrow for it, before it be too late; *hic mordeant, ne in æternum excrucient*, let thy ſinnes bite thee here, leſt they torment thee for ever hereafter: teares will doe thee good now, but if once a man be over the threſhold of this life, though then hee would weepe a whole Oçean of Teares, they would doe him no good.

(*,*)

Ser-

Sermon VII.

EZRA 10. 2.

Then Shecaniah the ſonne of Jehiel, one of the ſons of Elam, anſwered and ſaid unto Ezra, Wee have treſpaſſed againſt our God, &c.

BEfore we fall upon this verſe, wee have a few things more to handle out of the laſt words of the firſt verſe; the words are theſe, [*for the people wept very ſore:*] that the multitude ſhould come together, which was the firſt fruite of *Ezra* his humiliation, it was no great matter, for the common rout be apt to aſſemble on the leaſt occaſion; ſaith our Saviour, ſpeaking to the people concerning *Iohn Baptiſt*, *Matth.* 11. 7. *What went yee out into the wilderneſſe to ſee? a reed ſhaken with the winde?* as if the ſhaking of a feather, would bring the multitude together: and in *Acts* 19.29. 32. wee finde that *the whole city was full of confuſion, and ruſhed into the theatre with one accord*: and yet the text ſaith, *The more part knew not wherefore they were come together*: but now for the other effect [*that they wept ſore*] there was comfort for *Ezra*: That which I gather from hence is this:

Matth. 11.7.

Acts 19.29.32.

What comfort it pleaſeth God to give his Miniſters here, in that happy fruit of peoples humiliation.

Doctrine.

on. So great is the comfort of this kinde, that there cannot be a greater. I doe not thinke, but at this very time, the tears ſtood in *Ezra* his eyes, yet when he ſaw teares diſtill from the peoples eies, it made him glad at the heart: doe you not think it was a great comfort to *Nathan*, to ſee *David* ſo penitent, when hee came from God, to detect and reprove him for his adultery & murder?

Joh. 3. 29. Marke what the *Baptiſt* ſaith, *John* 3. 29. the *friend of the Bridegroome which ſtandeth and heareth him, rejoyceth greatly, becauſe of the Bridegroomes voice*: the meaning whereof is this, That it is the joy of Gods Miniſters, when the voice of Chriſt our Bridegroome is accepted: See this in *Paul*, how great was his joy for the good ſucceſſe of his Miniſtery? in *Rom.* 1 8. there he

Rom. 1. 8. ſaith, *I thanke my God through Jeſus Chriſt for you all, that your faith is ſpoken of throughout the whole world*: his joy was, that he had taken paines among the *Romanes*, to good purpoſe: ſo in the

2 Cor. 2. 2. 2 *Cor.* 2. 2. *If I make you ſorry, who is he then that maketh me glad, but the ſame which is made ſorry by mee?* he knew that by that meanes the old leaven was purged out of them, which muſt needs

2 Cor. 2. 14. make him rejoyce: and in the 14. Verſe of the ſame Chapter, he ſaith, *Thanks be unto God, which alwayes cauſeth us to triumph in Chriſt, and maketh manifeſt the favour of his knowledge by us in every place*: Hee thought it worthy Thankeſgiving, that he had not laboured in vaine: the like wee

2 Theſſ. 2. 19. ſee 2 *Theſſ.* 2. 19. *What is our Hope, or Joy, or Crown of Rejoycing? Are not even yee in the preſence of our*

Lord

Lord Ieſus Chriſt, at his comming? Yes, you are our glory and joy: and in the 13. Verſe, he ſaith, *for this cauſe alſo thanke we God without ceaſing, becauſe when ye received the Word of God, which ye heard of us, yee received it not as the word of men, but (as it is the truth) the Word of God, which effectually worketh alſo in you that beleeve:* ſo in 2 *Cor.* 3. 7. *Wee were comforted over you brethren, in all our affliction and diſtreſſe, by your faith:* and in the nineth Verſe, hee ſaith, *What thanks can wee render to God again for you, for all the joy wherewith we joy for your ſakes before our God?* In that good St. *Paul* ſaw the ſucceſſe of his labours, it gave him infinite ſatisfaction: Nay, he regarded not his ſhackles, ſo long as they neglected not the grace offered them by his Miniſtery: and to *Philemon*, hee teſtifies his exceeding joy for the converſion of *Oneſimus*: this was the comfort of that good Biſhop of *Neoceſarea*, of whom mention is made in the Eccleſiaſticall ſtory, when hee was to dye he comforted himſelf with this, that whereas there were not ſeventeen believers in that City when he came thither, at the time of his death he knew not of ſeventeen unbeleevers in that place; ſuch a bleſſing had God given to his indeavours. And for the further proofe of this poynt, the truth of it will beſt appeare by the contrary, to wit, the great ſorrow which is cauſed to the Miniſters of God, when they ſee no fruits of their labours: what a griefe was it to *Iſaiah*, *that he had laboured in vaine, and ſpent his ſtrength for nothing*, *Iſa.* 49. 4. and *Jeremiah* was ſo grieved that his labours

Verſ. 13.

2 *Cor* 3. 7. 9.

Iſa. 49. 4.

were ineffectuall, that he resolves *to speak no more in the Name of the Lord*, *Jer.* 20. 9. In the 2. *Ezek.* 3. God saith to that Prophet, *Son of man, I send thee to a rebellious nation, and thou shalt say to them, thus saith the Lord, but surely they will not heare thee*: what a cooling card was this for the Prophet? and in the *Ezek.* 3. 14. he saith, *I went in the bitternesse of my Spirit, but the hand of the Lord was strong upon mee*: as if hee had said, had I not been swayed by a Divine power, I had not gone: this, as it is thought, was the cause that *Jonah* waved his Commission of going to *Nineveh*: hee found that hee had been unsuccessefull among his own people, and therefore despaired of doing good among the *Ninevites*: and to speak the trueth, although I know our reward shall be as great as theirs who have wonne many soules, if wee be faithfull in the discharge of our duty; yet when the Minister shall pipe, and the people will not dance, when he shall sowe the Rocks, and plough the sands, and with *Peter*, shall fish all night, and catch nothing, it cannot but be a great corrosive to his soul, and a vexation to his Spirit: every man desires to see that thrive, which is committed to his charge: the Father joyes to see his Children prosper and doe well, so doth the Master, to see his servant thrive, the nurse her Childe, the Shepherd his flock, and the Minister is a man as well as the rest, therefore hee desires that the people committed to his charge, should thrive and prosper in grace and goodnesse: and there is great reason for it; first, because when

Jerom. 20. 9. *Ezek.* 2. 3.

Ezek. 3. 14.

Reason 1.

men

men grow in grace, under a mans Miniſtery, it makes much for the glory of God, which every Miniſter is to preferre before the ſalvation of his owne ſoul, as we ſee in the examples of *Moſes* and *Paul*. Secondly, when he ſees this, hee hath an aſſurance of his calling, then hee may ſay as *Paul*, 1 *Cor.9.2. Yee are the ſeale of mine Apoſtleſhip in the Lord.* Thirdly, hee that converts men, wins ſouls to God, and ſaves them from deſtruction, and that is more then to win a World, for one ſoul is worth more then the Univerſe. Laſtly, ſuch a man knowes, that hereby he fits himſelf for a Crown, as in *Dan.* 12.3. *They that turne many to righteouſneſſe, ſhall ſhine as the Starres for ever and ever.*

2. *Reaſon.*

1 *Cor.* 9. 2.

3. *Reaſon.*

4. *Reaſon.*

Dan. 12. 3.

I ſhall ever deſire it for my ſelfe, and all thoſe which be called to the Altar, that God would ever keepe it in the purpoſe of our hearts, not ſo much to look after the fatneſſe and fleece of our flocks, as after their proficiency in goodneſſe, and this muſt be laboured after by preaching ſoundly and faithfully: and this is done when he indeavours to bring teares from their eyes, rather than to pleaſe their eares: it muſt alſo be laboured after by living a godly life and converſation; for this is the next way for a Miniſter to have his flock proſper.

Uſe 1.

In the ſecond place, let it be a uſe to people; Is it ſuch a comfort to the Miniſter to ſee his people profit by his preaching? then in the name of God afford your Miniſters this conſolation: for I will be bold to tell you, it is not your common courteſie

Uſe 2.

teſie, nor your kind entertainment, neither your liberallity to us, which pleaſeth us halfe ſo well, as to finde the ſeale of our Miniſtry upon you, in your godly walking: I therefore ſay unto you as St. *Paul* to the *Philipians*; *fulfill yee our joy, by obeying the truth which we deliver*: yee cannot more honour us than in this, and this will make way for your eternall ſalvation. A ſecond thing I note is this; as God gave *Ezra* a great deale of comfort, ſo he addes to his comfort in this, that by his humiliation he wrought not onely on the baſer ſort of people, but on great perſons, ſuch as were eminent among the Jewes: which being ſo (as appeares in *Shecaniah* and others) it affords this obſervation.

Doctr. Above all comforts this is the greateſt, *When God ſo bleſſeth the labours of his Miniſters, that they win great perſons to God, when they convert thoſe who be as* Saul *higher by the head than their brethren.* I remember what the Lord ſaith to *Iſaiah*, *Iſa.* 49. 7. *To him that is deſpiſed in ſoule, Kings ſhall ſee and ariſe.* As if God ſhould have ſaid, I will ſo bleſſe thy labours, that thou ſhalt convert Kings unto me; and this was no ſmall comfort to the Prophet. And if *Jonah* had beene well adviſed, he would have been glad at the heart that his Meſſage had wrought ſo effectually on the King and Nobles of *Nineveh*. How did St. *Paul* rejoyce in *Sergius Paulus* the Governour, whom he converted to the faith? *Acts* 13.12. His joy for his converſion, made him ſo bitter againſt *Elymas* the Sorcerer, who withſtood him, and

Iſa. 49. 7.

Acts 13. 12.

fought

ſought to turne away the Deputy from the faith. And in *Acts* 18.8. it was no ſmall comfort to the ſame Apoſtle, that he had caught *Criſpus* the chief Ruler of the Synagogue in the net of the Goſpel. And there is great reaſon why the Miniſter ſhould be comforted when he wins great men: firſt, becauſe when ſuch are converted, it removes a ſcandall and imputation from Religion; for it is the common ſaying of wicked men, that none but a company of poore perſons look after Religion: Marke what the Phariſees ſaid (when their Officers, ſent to apprehend our Saviour, came without him) *Doe any of the Ruers believe in him? but this people which know not the Law are curſed.* *Joh.*7.48.49. But yet they ſpake untrue in that; for *Joh.* 12. 42. *Even among the chiefe Rulers many believed in him, but becauſe of the Phariſees they did not confeſſe him, leſt they ſhould be caſt out of the Synagogue.* Secondly, it muſt needs be a great comfort to a Miniſter, becauſe the evill that is in great perſons, is hardly conjured out of them, for great men have great Biaſſes, and think they may ſinne by authority; it is hard to catch them: therefore when they be caught out of Satans ſnare, they that were the inſtruments have matter of great rejoycing. Laſtly, Miniſters know that if great perſons be won to God, they will win others by their example: ſo powerfull is the example of great ones to inferiours.

Acts 18.8.

1. *Reaſon.*

John 7. 48,49.

John 12.42.

2. *Reaſon.*

3. *Reaſon.*

It ſhould teach the Miniſters of the word, like *Ezra*, to labour the converſion of great and eminent perſons, and to doe what they can to bring them

Uſe.

them to ſorrow for their ſins; and I ſhall deſire thoſe who be called to ſpeak to thoſe that be high, to rowſe them up by ſharp reproofes, that they may be drawne out of the ſnare of the Devill, and be ſaved: for whilſt Miniſters ſhall dawb with untempered Morter, and ſowe pillowes under their elbows, by ſinging *placentia*, pleaſing things unto them, who deſerve to be reproved; they are ſo farre from working on them to converſion, that they more and more harden them in their ſinnes.

Vſe 2. Secondly, I would deſire thoſe that be great, ſo far to gratifie their Miniſters as to be converted by them; and if it ſhall pleaſe God to convert them, (be they who they will) let them know that by countenancing the truth, they credit not the truth, but the truth credits them. *Theodoſius* that good Emperour thanked God more, *quòd Chriſtianus erat*, that he was a Chriſtian, *quam caput imperii*, than for being an Emperour: and though St. *Paul* could have boaſted of many externall priviledges, yet he accounts it his chiefeſt honour, to ſtile himſelfe *ſervus Jeſu Chriſti*, the ſervant of *Jeſus Chriſt*: and *Jude* that ſtood in a neare relation to our bleſſed Lord, puts this firſt in his Epiſtle, *Jude a ſervant of Jeſus Chriſt*. And to ſay the truth, ſuch as theſe be *Excelſi*, theſe, and theſe onely be the ſtately ones. And you who are the people, I would have you rejoyce at the converſion of great men, and to pray to God dayly that ſuch may be converted, who may advantage the truth of Chriſt. A third thing which I note out

of

of the laſt clauſe of the firſt verſe, is this, the ſucceſſe which God gave to *Ezra*, was ſo much the more, becauſe he dealt roundly with the people; for the Prayer hee made was very tart and invective againſt them, it touched them to the quick, by diſcovering their groſſe ſinnes: ſome hot ſpirits, if they had been preſent, would have replyed, and ſaid as *Korah* and his Confederates, *All the Lords people are holy*; but here is none of this, but they are humble, and ſorry, and weep very ſore; which affords us this obſervation: *A penitent, good, and honeſt heart, is ſo farre from hating him that reproves him, that hee is ſorry for that, for which he is reproved*, *Solomon* Saith, *Prov. 9. 8. Rebuke a wiſe man, and hee will love thee*: And it is thought, that *David* loved *Nathan* better after he had reproved him, then he did before: In *Iohn* 4. it is apparent, that after our Saviour had toucht the woman of *Samaria* home, ſhee became very full of reſpect towards him, whereas before, ſhe had anſwered him ſawcily; and in *Acts* 2. 37. thoſe men that ſaid the Apoſtles were full of new Wine, as ſoone as their hearts were pricked, they gave much reſpect unto them, ſaying, *Men and brethren, what ſhall we doe?* ſo in the 1 *Cor.* 14. 24. 25. ſaith the Apoſtle there, *If all propheſie, and there come in one that beleeveth not, or unlearned, hee is rebuked of all men, and is judged of all men; and ſo are the ſecrets of his heart made manifeſt, and ſo he will fall downe on his face, and worſhip God, and ſay plainly, That God is in you indeed*. Now the ground of it is this; Firſt, the

Doctrine.

Prov. 9. 8.

Iohn 4.

Acts 2. 37.

1 Cor. 14. 24. 25

Doctrine.

Reaſon 1. good ſoul thinkes, when hee is reproved by the Miniſter, that he comes not in his own name, nor upon his own, but Gods errand; and therefore he takes the reproof well: Secondly, he knowes that God loves him, becauſe hee reproves him, *Revel.* 3. 19. and yet it is an evidence of Gods hatred ſometimes, when hee will not have men reproved and puniſhed, *Hoſea* 4. 14. God ſaith there, *I will not puniſh your Daughters when they commit Whoredome, nor your Spouſes, when they commit adultery.* Thirdly, the Lord ſmites the penitent ſoule with ſuch a ſenſe of his owne unworthineſſe, that he will endure any thing that is ſpoken againſt him. Among many ſignes of a good heart, this is one, to indure a quick and reproving Miniſtery: I feare there bee but few of this gracious diſpoſition now adaies, for the moſt of men cannot brook a tart Miniſter; nay, they riſe againſt ſuch, as the *Sodomites* did againſt *Lot*, ſaying, *Hee came to ſojourne with us, and ſhall bee rule over us?* They ſay, as the Hebrew to *Moſes*, *Who made thee a Ruler and a Judge?* and with *Ahab*, they call ſuch Miniſters *the Troublers of Iſrael.* And the Conſcience of ſuch a one tells him, That though he ſeeme to love ſuch a Miniſter, yet in his heart hee hates him; *Herodias* hates *John* at the heart, becauſe he met with *dilectum delictum*, her darling ſinne. But let ſuch a one know, whoſoever hee or ſhee be, that there cannot be a more evident ſigne of a deſperate eſtate, then this; *David* had committed two great ſins, adultery, and murder, but becauſe hee took the

Reaſon 2. *Revel.* 3. 19.

Hoſea 4. 14.

Reaſon 3.

Uſe 1.

reproof

reproof of *Nathan* well, (which appeared by his confeſſion & ſubmiſſion) he was preſently pardoned: but he that hates reproof, goes up into the chair of the Scorner, which is the next degree to hell.

Secondly, let us all labour for a meek ſpirit, *Uſe 2.* then which nothing pleaſeth God better; let us be as the good corn, which when it is fanned, falls at the feet of him that fannes it; and let us pray to God for ſuch a Miniſter, as may tell us home of our ſinnes; and let us thanke God for ſuch a one, when we have him: what would we give for a Chirurgion, who would not onely skin, but heale our wound? And when the Miniſter ſhall be plaineſt with thee, and touch thee moſt to the quick, finde not fault with him, but with thy ſelf: Not hee that ſoothes men up in their ſins, but hee that pricks them to the heart, is the onely ſpirituall Phyſician to be valued. Wee proceed now to the ſecond verſe, which hath two parts, Firſt, the perſon ſpeaking, [*Shecaniah*:] Secondly, his ſpeech, [*wee have ſinned againſt our God*, &c.] I begin with the party ſpeaking, which is *Shecaniah*; *Ezra* had done his part; and loe here is a man ſets to his hand, and ſeconds him: from whence I note this brief concluſion.

How comfortable it is in good Actions, to have an Aſſiſtant. *Doctrine.* When *Moſes* is praying in the mount, and *Joſhua* fighting in the valley, *Iſrael* is like to prevaile againſt *Amalek*: and when *Deborah* and *Barak* joyne together; they ſoon conquer the *Midianites*. *Daniel*, having undertaken a great buſineſſe, hee comes to his three Aſſociates, deſiring

ſiring them to joyne with him in Prayer to God, and it pleaſed God to heare their Petition, and to reveale the Kings dreame unto him: Thus *Nicodemus* and *Joſeph* joyne together for the Interment of our Saviour; and *Paul* and *Barnabas* gave each other the right hand of fellowſhip, and Saint *Paul* calls *Aquila* and *Priſcilla*, his helpers in Chriſt Jeſus, *Rom.* 16. 3.

Rom. 16 3.

Uſe. Is it not lamentable, that men ſhould ſet good buſineſſes on foot, and have none to joyne with them? On the contrary, if an ill buſineſſe be but in agitation, there be enough, and too many that will give their helping hand, though it but to the upholding of a rotten Ale-houſe; a man that goes about to doe good, may complaine as *David*, that he is *as a Pelican in the Deſart*, it ſhall be long enough ere any come to aſſiſt him: well it ſhould be otherwiſe; let us therefore, as we tender Gods honour, joyne together in promoting goodneſſe; *Pilate* and *Herod*, though they were enemies to each other, yet they can agree to perſecute the Lord of life: and though the Jeſuites, and the ſecular Prieſts, be at daggers drawing amongſt themſelves, yet they can agree together to ſet Kingdomes in a combuſtion: and why ſhould wee be backward, nay, why ſhould we not be forward, to helpe forward good Actions? Further, it may be obſerved, that this *Shecaniah* was a great man; ſurely, hee was no leſſe then a Magiſtrate, & if ſo, it yeelds us this obſervation.

Doctrine. *It is a happy thing, when the Prieſt and Magiſtrate, the word and the ſword, goe hand in hand to-*

together: when *Moſes* and *Aaron* kiſſe each other, when *David* the King, and *Abiathar* the Prieſt, when *Joaſh* the King, and *Jehoiada* the Prieſt, agree in the ſame thing, then it is a ſigne that ſin & Satan will fall like lightning from heaven.

It is to be lamented that theſe two goe not together: wee Miniſters can goe no further than the ſword of the Word gives us leave; but if when we have ſtarted the prey, the Magiſtrate will not purſue it, judge whoſe fault it is if ſinne abounds: we the Miniſters of God complaine of blaſphemers, of uncleane perſons, and places where they haunt: we complaine of unlawfull gaming, and recreations; if the Magiſtrate followed this by his ſword, it could not be that men ſhould bee ſo wicked as they are. (Beloved) if we ſhould be called to our reckoning preſently, we can ſay with a ſafe conſcience, that we have faithfully diſcharged our duty, and done what we could to the beating downe of ſin: but there will be no reformation till the word of *Ezra*, and the ſword of *Shecaniah* goe together. But now what is it which *Shecaniah* ſaith? (which is the ſecond thing in the verſe) he ſpeaketh that in a few words, which *Ezra* had delivered more largely; hee confeſſes that he and the people had treſpaſſed againſt God: He blaunches not their ſinne, but ſaith, [*we have treſpaſſed againſt our God*;] teaching us thus much for our inſtruction: That the penitent ſoule is more ſevere againſt it ſelfe, than the moſt ſlanderous tongue in the world. There be three things in which a good Chriſtian can never ſatisfie himſelfe

Uſe.

Doct.

ſelfe enough: the firſt is inſufficient ſorrow for his ſinnes: the ſecond is in the aſſurance of Gods love in pardoning them: the third is in his obedience to Gods Commandements: but it is quite otherwiſe with the wicked in all theſe; for firſt he thinks he hath ſorrowed enough, if hee have ſhed a few teares for his ſinnes: ſecondly, for the remiſſion of his ſinnes, and the aſſurance of Gods favour, if you will take his owne word for it, no man is ſurer of that than himſelfe; and for a godly life, he is farre enough from that, for he is afraid of being too holy. But I paſſe by that, and fall upon another obſervation, which naturally ſprings from *Shecaniah's* words, and it is this.

Doctr. *Above all other griefes, this to a good ſoule is the chiefeſt, that he hath offended God.* See it in *David*, in *Pſalme* 51.4. *Againſt thee, thee only have I ſinned.* All the world knew that he had wronged *Uriah* and *Bathſheba*, and doubtleſſe he was much troubled at it; but in the day of his humiliation, he pitcheth on this eſpecially, that he had offended God. *Eli* ſaith to his ſons, 1 *Sam.* 2.25. *If one man ſinne againſt another, the Judge ſhall judge him; but if a man ſin againſt the Lord, who ſhall intreat for him?* Intimating to us, that no offence done againſt man ſhould grieve us ſo much, as that we have grieved God. The like we ſee in the Prodigall, he ſaith, *Father, I have ſinned againſt heaven, and before thee, and am no more worthy to bee called thy ſonne.* It was not his penury and miſery (which now lay heavy upon him) that grie-

Pſal. 51.4.

1 *Sam.* 2. 25.

ved

ved him ſo much, as the ſinne againſt his Father; and therefore he goes over it again, ſaying, *Father I have ſinned againſt heaven, and in thy ſight*, *Luke* 15. 18. 21. St. *Paul* ſpeaking of true Repentance, which ever hath ſorrow for its companion, 2 *Cor.* 7. 9. in the tenth verſe hee comes to ſpeak of worldly ſorrow: and it is poſſible for a *Cain*, an *Eſau*, a *Saul* to be ſorry after a worldly manner, which kind of ſorrow is *pœnitentia pœnitenda, a repentance to be repented of*: but there is *a godly ſorrow, never to be ſorrowed for*. I deny not but ſhame and feare may make way for this, as the needle makes way for the thread; but yet at laſt Gods child comes to this, that he grieves above all for that he hath grieved God: and if there were no hell, he would not willingly ſin againſt God any more: his heart-breaking is that he hath ſo much abuſed his bounty, who hath been his beſt friend.

Luk. 15. 18. 21.

2 Cor. 7. 9, 10.

Uſe. Let us above all things labour to mourn for ſinning againſt God; no doubt an unſound heart may ſorrow for ſin, thus did *Judas*; I am perſwaded, he was ſo ſorry that he had betrayed his Mr. that if he had had all the world, he would have given it to undoe what he had done: and ſo I may ſorrow for my ſins; but yet if I finde in my ſelfe ſuch a diſpoſition to the ſame ſins, (that if occaſion were offered, and men ſaw me not, and that I were ſure to eſcape Gods judgements) then I would commit them againe, this is the Spirit of bondage, and not the Spirit of adoption: but on the contrary, if I finde that I grieve above all things for offending God, this is not ſo much a

feare

feare to burne with the devill, as to displease my God, and this is a true filiall feare. But I tender weak consciences, and therefore I will endeavour to give them satisfaction. O say they, we feare to sin, but it is for feare of shame and hell: to whom I answer, this is not to be disliked altogether, for when I am prone to sin, I wish that the consideration of hell may deter me from sinning: and to such a soule I say, God may work in it a hatred to sin, when as he discovers it not. Secondly, such a soule must labour to grieve and abstaine from, and for sin, because it displeaseth God. But saith the poore soule, how shall I attain to this? First, by earnest and constant prayer to God. Secondly, by considering the nature of sin, which is a filthy thing, and very displeasing to God; a childe that loves his Father, will forbeare to doe what may displease him; and I make no doubt but God will so work in his children, that they shall abstaine from sin, and weep for it; not onely for feare of hell, but because thereby his holy Majesty is dishonoured. Thirdly, I would have such to consider the mercies of God, which he hath bestowed upon themselves and this land, which if they doe, they will grieve and be severe against themselves, for neglecting so great expressions of bounty: such a one wil say, What? hath God made me? hath he redeemed me? hath he spared me hitherto? and shall I displease him? I could not subsist one hour without him; therefore let me mourn and grieve for offending so good a God, and so gracious a Father.

Objection.

Solution.

Sermon

Sermon VIII.

EZRA 10. The latter part of the second Verse, and forwards.

Yet now there is hope in Iſrael concerning this thing. Now therefore let us make a Covenant with our God.

WEE deſcend now to another fruit of *Ezra* his humiliation: *Shecaniah* confeſſeth the ſinne of the people, which was of the firſt magnitude, to wit, their joyning themſelves in marriage with Heathens; yet hee deſpaires not of forgiveneſſe from God, but ſaith, [*Yet there is hope in Iſrael concerning this thing.*] From whence I ground this Obſervation.

The greatneſſe of a ſin, if there be repentance, is no impediment to the forgiveneſſe of it. So ſaith *Shecaniah* here, though wee have committed a great treſpaſſe againſt our God by taking heathenish women to be our wives, yet there is hope in *Iſrael* even concerning this. I will take ſome paines in proving this point, becauſe it may be of ſpeciall uſe for tender conſciences. *Doctr.*

Firſt, it may appeare to be true, by the charge that God gives men to repent, as in *Iſaiah* 1. 16. *Waſh you, make you cleane, put away the evill of your doings* *Reaſon* 1. *Iſa.* 1. 16.

doings from before mine eyes, ceaſe to doe evill. So
Jer. 3. 12. *Jerem. 3. 12. Returne thou back-ſliding Iſrael,* ſaith the Lord, *and I will not cauſe mine anger to fall upon you.* The like wee ſee in the new Teſta-
Matth. 3. 2. ment, *Matth. 3. 2. Repent yee, for the Kingdom*
Acts 17. 30. *of heaven is at hand.* So in *Acts* 17. 30. *God now commandeth all men every where to repent.* Now I reaſon thus, if God commands that men ſhould repent of their ſinnes, then ſurely there is pardon to be obtained upon repentance for the fouleſt ſins: but God commands the greateſt ſinners to repent, therefore upon their repentance they ſhall be pardoned. Nay, we ſhall finde in Scripture, that the Lord threatens to plague thoſe that repent not: and ſaith *Tertullian*, God would never threaten the man that repents not, if hee meant not to pardon him upon his repentance. Nay, to adde more weight to that reaſon, we may obſerve the incouragements which God affords ſinners, thereby to move them to repent, which are ſo many arguments to aſſure them, that there is pardon for the greateſt ſinnes: as that
Iſa. 1. 18. in *Iſaiah* 1.18. *Though your ſinnes be as Scarlet, they ſhall be as white as Snow.* The word there for *Scarlet*, in the original is שני ם which in the Latin is *iterare*, a thing twice dipt: The Lords meaning is this, though your ſinnes be of a deep dye and
Mic. 7. 19. tincture, yet my mercy ſhall expunge them, if yee repent: and in *Micah* 7. 9. it is ſaid, *He will caſt all their ſinnes into the depths of the ſea:* Now yee know the ſea is of that vaſtneſſe, that it will ſwallow up, not onely Mole-hills, but the greateſt

teſt mountaines: and ſo it is with the mercy of God, it is ſo infinite and bottomleſſe, that it ſhall pardon the groſſeſt ſinners, if they repent.

The ſecond Reaſon is drawne from the examples of thoſe great ſinners, on whom God hath ſhewed mercy: our firſt Parents committed a moſt grievous ſinne, by which they overthrew all their poſterity, (and though ſome wanton wits queſtion their ſalvation) yet we ſay God had mercy on them. *Aaron* committed a notorious ſinne againſt God in making a golden Calfe for the Iſraelites to worſhip, (when their comming out of Egypt was not above a moneth old, and when his brother *Moſes* was gone up into the Mount to receive the Law of God for them) it was a ſinne of a horrid repreſentation, yet for that he found mercy and forgiveneſſe. They were foule ſinnes in which *David* was ingaged, and ſometimes they put him ſhrewdly to it, cauſing him to complain and ſay, *They were a burthen too heavie for him*; yet, God be thanked, he had remiſſion of them. A fouler ſinner cannot be imagined than *Manaſſeh* was, who was an Idolater, a ſhedder of innocent bloud in great abundance, one that made his ſonne paſſe through the fire, and dealt with familiar ſpirits, yet there was hope in *Iſrael* for him, for upon his repentance hee was received to mercy. Look upon *Matthew* and *Zaccheus*, they were Publicans, and Publicans in thoſe dayes were notorious ſinners: for in the Goſpell yee ſhall finde Publicans and ſinners

Reaſon 2.

rankt together, yet two maine ones of these were converted. Shall I tell you of *Peter*, who denyed, nay forswore his Lord and Master? yet hee obtained mercy. Or shall I tell you of the woman which was a sinner in the City, out of whom was cast seven devills? yet Christ had mercy upon her, and forgave her. Shall I tell you of *Paul*, who with his owne tongue confesseth that he was a persecuter, a blasphemer, nay the chief of sinners: yet he obtained mercy & pardon. And when God would extend mercy to such a sinner as hee, what doth he but proclaime to the world that none should despaire? Againe, shall I tell you of the incestuous *Corinthian*, who was a notable sinner? yet upon his repentance hee was absolved. Or shall I tell you of the *Corinthians* themselves, of whom some had been Idolaters, Adulterers, Covetous, Drunkards? yet they were washed, sanctified, and justified, when they had truely repented. Let us therefore be perswaded and assured, that every sinne is remissible, if we can but repent.

Reason 3. The third Reason is drawne from the attributes of God; First, from his power; there is no sinne whatsoever, but hee can forgive it, therefore the Prophet *Micah* saith, *Micah.* 7. 18. *Who is a God like unto thee, that pardoneth iniquity?* hee is not as man, who can pardon a few offences, but hee can pardon all sinnes, as well the great as the small. Secondly, wee may reason from the justice of God; saith the beloved Disciple, 1 *Joh.* 1. 9. *If we confesse our sinnes, hee is faithfull and*

Mi. 7. 18.

1. *Joh.* 1. 9.

just

just to forgive us our ſinnes, and to cleanſe us from all unrighteouſneſſe. Thirdly, we may reaſon from the mercy of God; that bottomleſſe Ocean which can never be exhauſted and drawne dry; O the depth, the breadth, the length, the height of the mercy of God! the depth of it is ſuch, as it cannot be imagined, for it is infinite: and ſuch is the breadth of it, that it reacheth over all the earth; and for the length of it, it is of a large extenſion, for it is everlaſting, *Pſal.*117.2. and for the height of it, it is of ſuch an altitude, that it reacheth above the clouds, *Pſal.*108.4. Again, if ye ſpeak of the greateſt gift that ever God beſtowed on the world, it was this, he gave his Sonne Jeſus Chriſt to die for ſinners: and when our Saviour came into the World, he did converſe with ſinners, at which, though the Scribes and Phariſees ſnuffed, ſaying, He was a companion of Publicans and ſinners, yet we muſt know, that hee no more contracted pollution from them, then the Sunne doth when it ſhines on a ſtinking dunghill, and yet ſome of thoſe went into heaven before thoſe learned Rabbies: And for the death of our Bleſſed Lord, which was the end of his comming, the efficacy of it was ſuch, that it was not onely of force to forgive pence, but talents: and it is the unanimous conſent of all the holy Fathers, that no ſinne is unpardonable, if men doe but repent; *Tertullian* ſaith, hee that threatens ſinne, grants pardon to men upon their repentance: and ſaith *Cyprian*, It is impoſſible that the whole burnt offering of a contrite ſpirit ſhould be repelled: and

*Pſal.*117.2.

*Pſal.*108.4.

Saint *Bernard* ſaith, The plaiſter is bigger then the ſoare, and where ſin abounded, grace hath much more abounded. Enough then hath been ſaid for the proof of the point: I will onely anſwer one Objection, and ſo I will come to apply it.

Objection. Will ſome man ſay, Is the greatneſſe of the ſin no impediment to the forgiveneſſe of it? What ſay ye then to the ſinne againſt the holy Ghoſt? thoſe that commit that, are never like to obtaine pardon.

Solution. I anſwer, this is no impeachment to the truth, which I have delivered, for I ſaid, and ſay again, If men doe repent, though their ſins were never ſo great, they ſhall be pardoned; but the ſin againſt the holy Ghoſt admits of no repentance; therefore if ever thou didſt ſigh for ſinne, that was not the ſinne againſt the holy Ghoſt, for ſuch as are guilty of that tranſgreſſion, are without all ſorrow & remorſe: and that ſin is not irremiſſible, becauſe God cannot pardon it, but becauſe that wicked man cannot performe the condition which God requires of him, and that is Repentance: as it is with a Patient, who ſpits in the Phyſicians face, and throwes away all good potions preſcribed him for his recovery: of ſuch a one we ſay, hee is incurable; ſo we ſay of the ſinne againſt the holy Spirit, he that commits it, becauſe hee deſpights the Spirit of God, and becauſe hee repells grace, being offered him, therefore he becomes ſo obdurated in ſinne, that hee cannot repent. So that notwithſtanding this Objection, the truth of the point remaines unſhaken, that the greatneſſe of a

ſinne,

ſinne, if there be repentance, is no impediment to the remiſſion of it.

It meets with the old and falſe poſition of the *Novatian* Hereticks, who ſaid, That men falling into ſinne after converſion, there was no place for their repentance: *Cyprian* calls the author of that Hereſy, the enemy of Gods Mercy, and the ſlayer of repentance: but they held not conſtant to this, for afterwards they ſaid, There was no place for Repentance to him that ſinned after Baptiſme: and not long after they came to mollifie this alſo, ſaying, That a man might repent of ſmall ſinnes after Baptiſme, but if hee fell into great tranſgreſſions, then there was a falling away utterly: but the Fathers of the Church did all fight againſt theſe, affirming, That although men committed great ſinnes after Converſion, yet Repentance was *ut tabula poſt naufragium*, as a planck to carry men to land, after they had ſuffered ſhipwrack. Will yee heare ſome of their arguments? First, they bring that place in *Hebr.*6.4. where it is ſaid, *It is impoſsible for thoſe who were once enlightned, and have taſted of the heavenly gift, if they ſhall fall away, to renew them again to repentance:* This place hath much troubled the learned, and for reſolving it, ſome have ſaid, *impoſsible*, impoſſible, is no more than *difficile*, hard or difficult: others ſay, that ſuch perſons could not repent after this life, which indeed is impoſsible; but the beſt expoſition is, that the place is meant of the ſinne againſt the Holy Ghoſt; now whoſoever commits that, deſpights the Spirit of grace, and

Uſe 1.

Hebr. 6.4.

and ſo it comes about, that it is impoſsible hee ſhould be renewed againe by repentance. The ſecond Argument they bring is this, If God ſhould forgive men groſſe ſins, upon the breach of their Covenant, hee ſhould be mutable; Not ſo, for it is peremptory with God, that men ſhould repent and be pardoned; when therefore God pardons a great ſinner upon his repentance, hee changes not, neither is there the leaſt ſhadow of change in him, but the ſinner is changed by repentance and amendment. Thirdly, ſay they, the recovery of great ſinners is very queſtionable in Scripture; as *Exod.* 32. It is a matter very doubtfull, whether God forgave the *Iſraelites* their ſinne of making a Calf: So *Jonah* 3. 9. *Who can tell if God will turn and repent, and turn from his fierce anger that we periſh not?* and *Peter* ſaith to *Simon Magus*, *Acts* 8. 22. *Repent therefore of thy wickednesse, and pray God, if perhaps the thought of thy heart may be forgiven thee.* To which I anſwer, That which is chiefly meant in thoſe places, is corporall judgements. Secondly, all thoſe places tend to the aggravation of their ſinnes, and not to ſhut the doore of repentance upon them: the laſt place they urge, is *Hebr.* 12.17. *For yee know that afterward, when hee would have inherited the bleſsing, he was rejected; for he found no place of repentance, though he ſought it carefully with teares:* the meaning of that place is eaſie, it is meant of *Iſaacs* Repentance, that he could never be perſwaded to alter what he had done, when once he had bleſſed *Jacob*, notwithſtanding *Eſau* ſought it with teares:

Exod. 32.

Jonah 3. 9.

Acts 8. 22.

Hebr. 12. 17.

But

But ſecondly, ſuppoſe it is meant of *Eſaus* repentance, yet it would not make for them, becauſe it was no true repentance, for at the ſame time he reſolved to kill his brother *Jacob*; his repentance was for ſomewhat he had loſt, not for what he had done.

In the ſecond place, let it be for the cheering of all drooping ſpirits, and diſtreſſed conſciences; it is the voice of too many in the world, what we finde ſome ſaying, *Jerem.*18.12. *There is no hope.* But I ſay there is hope: Haſt thou been an Adulterer? there is hope in *Iſrael* concerning this, if thou repent and forſake that ſinne: Haſt thou been a Covetous perſon, a Drunkard, a Swearer? there is hope in *Iſrael* for theſe, if thou from thy heart repent thee of them: Haſt thou been a fraudulent perſon, and a deceiver of thy brother? repent of this ſinne, and make him ſatisfaction, and thou ſhalt be pardoned, for there is hope in *Iſrael* even concerning this. (Beloved) the Lord hath this day ſent the greateſt of ſinners to tell you; That there was never any periſhed for want of mercy. Therefore, doe your ſinnes grieve you? repent of them; lie down at the foot of Gods Mercy-ſeat, and ſue for pardon in the Name, and for the Merits of Jeſus Chriſt: In any kinde, deſpaire not, for yet there is hope of Mercy: and to this purpoſe remember theſe things which I ſhall now tell thee; Firſt, as it was a ſinne in the *Iſraelites*, to limit Gods Power, ſo it is a ſinne to limit his Mercy: what ſinne can be imagined or committed too great for God to pardon? *Cain* did

Uſe 2.

*Jerem.*18.12.

did lie, when he ſaid, his ſinne was greater then could be forgiven: I read of one, that being told by the Devill, That his ſinnes were more then could be pardoned, and that he could not be ſaved, thinking thereby to make him deſpaire: ſaith he, thou unclean ſpirit, thou art a lyer, for if thou couldeſt repent, thou mighteſt be pardoned. Secondly, think upon the infinite ſatisfaction, which our bleſſed Saviour hath made for ſinners; and he came not onely to cure green and ſmaller wounds, but great and inveterate ſoares, ſome eight, ſome twelve, ſome thirty eight yeeres old. Thirdly, think upon what kinde of Perſons God hath ſhewed mercy; as *Adam* and *Eve*, *David*, *Manaſſeh*, *Zacchæus*, *Mary Magdalene*, *Paul*, and many others, who found mercy. Fourthly, think of this, that deſpaire is the greateſt ſinne in the world, for that wrongeth God in the chiefeſt of his attributes, to wit, his mercy, therefore the learned ſay, that *Cain* and *Judas* ſinned more in deſpairing, then the one did in killing his Brother, or the other in betraying his Maſter. Laſtly, remember this, that if thou deſpaireſt, and dieſt in that condition, thou ſhutteſt the doore of mercy upon thy ſelfe, and thou maiſt be ſure of Hell for thy portion; therefore deſpaire not in any caſe: but withall remember, that all this is promiſed thee upon the condition of thy repentance; be ſure therefore to repent ſeriouſly, and ſpeedily: Firſt, doe it ſeriouſly, God doth not love that thou ſhouldeſt only hang down thy head for a time like a bull-ruſh, but thou muſt be rent within, by having

ving a broken and contrite ſpirit. Secondly, repent ſpeedily, it muſt not be to day for thee, and to morrow for God; I know God may and can pardon him that repents at the laſt houre: but if men deferre their repentance, out of hope of pardon, let them know, that hee that hath promiſed mercy to him that repents, doth not ſay, a man may repent when he will: and you that have never felt theſe breakings of ſoul, and horrours of conſcience, you will finde one day, that there is a wide difference between the Devills tempting you to ſinne, and his afflicting you for ſinne; for when he tempts men to ſin, he tells them that the gate of mercy is ever open, and that though their ſins be never ſo great, yet they may repent for them at pleaſure; but when a man is in affliction and anguiſh of ſoul, then he multiplies his laſhes, and layes on load, telling him, That God will ſhew mercy to none ſuch as he is; hee will tell him, that his ſinnes are more then can be forgiven, and with *Jobs* wife, hee will bid him curſe God, and die: therefore think of this now in time, for the Devill is never ſo ſweet in his temptations to ſin, as he is bitter at laſt in putting men on to deſpaire for ſinne.

In the third place, is God ſo mercifull as to forgive men the greateſt ſins upon their repentance? Let us then *be mercifull to our brethren, as our heavenly father is mercifull to us*: What offence can a man commit againſt another, that the party offended ſhould not forgive? Let our diſpleaſure be as juſt as may be, yet there is no reaſon but wee *Uſe 3.*

ſhould forgive our Brother, becauſe God is ſo proclive and ready to forgive us: but there be ſome ſuch, who by no means will be reconciled to their Brother, who hath offended them: but I fear not to tell ſuch, that they are not ſenſible of Gods mercy in forgiving them; God forgives them pounds, nay talents, and ſhall not they forgive their brother pence? Neither tell me, hee is a baſe and unworthy fellow, for there is not that diſtance betweene him and thee, be hee never ſo baſe, as between thee and God: O but it is a groſſe wrong which he hath done mee; is it worſe then the ſins which thou haſt committed againſt thy God? O but hee hath done it often: What of that? yet not ſo often as thou haſt offended thy Maker. O but it ſtands not with my credit to pardon him: thy pride at once eats out both thy Piety and Charity, and let me tell thee, looke to obtain that from God, which thou art willing to doe for thy brother: *Chriſt Jeſus*, the Sun of righteouſneſſe, would not ſet in a cloud, though hee was put to death without cauſe, but hee prayes for his perſecutours, *Pater ignoſce, neſciunt quid faciunt, Father forgive them, they know not what they doe:* If thou follow not the example of our Bleſſed Lord, take heed, leſt he ſtop his eares to thy Prayers, becauſe thou refuſeſt to be reconciled to thy Brother. Before wee leave this clauſe, another obſervation offers it ſelf to be handled, [*there is hope in Iſrael concerning this*] that is, in the Church; and the point, which I hence infer, is this;

Doctr.

There is no remiſsion of ſinnes out of the Church. Remiſſion of ſins is not a flower that growes wild, it onely growes in the Garden of *Zion*. For proof of this, look that pregnant place *Pſalme* 128. 5. *The Lord ſhall bleſſe thee out of Zion*: or as another tranſlation renders it, *The Lord ſhall bleſſe thee out of Zion from heaven*; Mark, he doth not ſay, the Lord in heaven ſhall bleſſe thee from heaven, but the Lord from heaven ſhall bleſſe thee out of *Zion*: indeed the Church is a heaven; for where the holy people of God be, there is a heaven, and there is a bleſſing, which though primarily it come from God, yet ſecondarily it comes from the Church: and though I doe not ſay with ſome Philoſophers, that all influences come from the Moon to the Starres; yet I will ſay it of the Church, thither hath God conveyed his bleſſings to bee tranſmitted to the ſonnes of men. I would have you to marke one thing, which it may be you never yet took notice of; the Propitiatory was joyned to the Arke, ſo as it could not be removed from it, to ſhew that he that would have his ſinnes forgiven him, muſt hold cloſe to the Arke: and this is according to that ancient rule of Divines; he that will have God to be his father, muſt have the Church to be his mother. Our bleſſed Lord was named *Jeſus*, becauſe ſaith the Angel, *He ſhall ſave his people from their ſinnes*: and in the end of the Creed we ſay, *I believe the holy Catholike Church, the forgiveneſſe of ſinnes*, by the conjunction of which

two Articles together, is intimated to us, that out of the Church there is no forgiveneſſe of ſins. This is alſo proved in the 87. *Pſalme* laſt verſe, *All my ſprings are in thee*, and Iſa. 33. 24. *The people that dwell therein ſhall be forgiven all their iniquity.*

Pſal. 87. 7. Iſa. 33. 24.

Uſe 1. It is to let us ſee the miſerable eſtate of thoſe without the Church; they being without the pale of the Church, what ſhall become of them? As Chriſt told the Jewes, *John* 8. 24. *They ſhall dye in their ſinnes*: And what is it to dye in ſin? it is immediately to goe to hell, there to be tormented with the devill and his Angels for ever. Heathens are here ſaid to be without the Church, and to be ſure, if they live and die ſuch, they ſhall be excluded heaven hereafter: for as in *Rev.* 22. 15. *without ſhall be dogs.*

John 8. 24.

Rev 22. 15.

Uſe 2. Secondly, as wee muſt deplore the miſerable condition of thoſe which be without the Church, ſo let us magnifie God for our own happy condition; God hath entred us into his Church, bleſſed bee his name for it; wee are in the way where his bleſſings be, and where the heavenly Manna falls daily: but this is not all, that we be in the viſible Church, for tares grow in the field, as well as good corne; it is true all that were without the Ark periſhed, but yet a *Cham* was ſaved alive in the Arke, ſo that it is not all to be externall members of the Church, but as we be admitted into it by Baptiſme, ſo we muſt believe and repent, elſe we are but Tares in the field of the Church, which though for a time they may

may grow up with the good corne, yet at laſt they ſhall bee but fuell for the fire of hell: A mans water in Baptiſme is but a cold prooſe of Gods love, unleſſe hee hath faith and repentance, (I ſpeak not of Infants, which never committed actuall ſinne) for unleſſe there be a heart to believe and repent, he may be damned for all his Baptiſme, as ſome of the *Jewes* were, for all they were circumciſed. As therefore we glory in this, that wee are within the pale of Gods Church; ſo let us not content our ſelves with it, but let us labour to be within the Covenant, by getting faith and Repentance, that ſo in Gods good time we may attain the end of our faith, the ſalvation of our ſinfull ſoules in Jeſus Chriſt. *Shecaniah* now goes on and ſaith [*Let us make a Covenant with our God:*] It appears by this good man that as hee had heard *Ezra* to confeſſe his ſins, amongſt the reſt, ſo he deſired not onely to be pardoned for what hee had done amiſſe, but he reſolves on a new courſe of life, ſaying [*Now therefore let us make a Covenant with our God.*] And indeed theſe be the two maine ſtones in the building of repentance; firſt, when a man deſires to be better; ſecondly, when hee reſolves to bee better. Firſt, when a man deſires to bee better; it is a good part of health, wee ſay, to deſire health: our bleſſed Lord ſaith to the impotent man, *Wilt thou bee made whole?* he would not heale him againſt his will: even ſo we muſt deſire to bee cured of our ſpirituall maladies. It was ſo with the Iaylor, in *Acts* 16. 30. he ſaith to *Paul* *Acts* 16. 30.

Paul and *Silas*, *Sirs*, *what ſhall I do to be ſaved?* and this, where it is, ſuppoſeth a ſenſe of miſerie: and we ſee it in holy *David*, *Pſa.* 142. 2. *I powred out my complaint before him: I ſhewed before him my trouble.* And Saint *Paul* ſaith, *O miſerable man that I am, who ſhall deliver me from this body of death?* *Rom.* 7. 25. Thus ſure it was with *Manaſſeh*, and with thoſe Converts in *Acts* 2. 37. *who being pricked in their hearts, ſay to* Peter *and the other Apoſtles, Men and brethren, what ſhall wee do?*

Pſal. 142. 2.

Rom. 7. 25.

Acts 2. 37

Uſe.

I feare a great many doe not truely deſire to be freed from their ſinnes: it was the ſin of *Auguſtine* when time was, ſaith he, I prayed to God to extinguiſh luſt in me; but I had rather it ſhould have been ſatisfied than extinguiſhed: and many be of his mind, ſuch a ſpirit of ſlumber ſeiſes on men, that their conſciences bee ſeared, and they take pleaſure in ſinne; tell theſe, that ſinne is a burthen, they ſay they feele no ſuch matter: but he that hopes for mercy muſt labour to feele ſin to be a preſſure; the man that deſires to live in a priſon, it is pity the Key ſhould ever bee turn'd for his inlargement: and who will pitie him that deſires not to be eaſed of his ſinnes? Our bleſſed Redeemer calls none to him, but thoſe who are heavy laden; and till men come to this, they will never be earneſt for the pardon of their ſinnes. Secondly, there is a reſolving againſt ſin: wee muſt not onely ſay we are ſorrie for our ſins, (which everie one can doe) but we muſt leave them: this is the diſpoſition of a good and penitent ſoule: See it in *David*, *Pſalme*

*Pſal.*17.3. Hee not only deſired pardon of God, but he ſaith, *I am purpoſed, that my mouth ſhall not tranſgreſſe*: and *Ephraim* ſaith, *Hoſea* 14.4. *What have I to doe any more with Idolls?* and Saint *Paul* ſaith, *Lord, what wilt thou have me to doe?* Now when a man comes to this, it is a good ſtep toward Heaven; for if hee ſhould be taken away ſuddenly, and want time to repent, as he deſired, the Lord would as well accept of his good purpoſe and reſolution, as if hee had lived to repent to the full: and in the courſe of Sanctification, it is a great comfort to a man, when he can ſay, hee fell againſt his purpoſe. *Pſal.* 17. 3. *Hoſ.* 14 4.

It is to be feared, that the Repentance of theſe times is unſound, for though men deſire to leave ſinne, yet they reſolve not againſt it: A man ſaith, I deſire no more to be drunke, and yet hee reſolves not againſt it, when as the one without the other, is not worth a Ruſh; There is much difference between him that ſaith, I would leave ſinne, and another that ſaith, I will leave it; if once thy heart ſay, I will doe it, then thou wilt indeavour to doe thoſe things which conduce to that end: In our Prayers wee deſire this and that bleſſing of God, and yet one reſolves to goe on in Adultery, another in his way of Revenge; O take heed of mocking the Almighty: Beſides, Is this a time to mock God? Doſt thou thinke God will heare ſuch a one as thou art? No, hee will never heare the Prayer of fained lippes; I *Uſe.*

tell thee one thing, and the child of God finds it true in himſelfe, hee doth as earneſtly deſire grace, to reſtraine him from ſinne, as he doth the pardon of his ſinnes: Now, when thou wilt pray for the one, and not for the other, never expect to be heard of God; for if the Devill be caſt out by a deſire, and no further, hee will returne with ſeven ſpirits worſe then himſelf.

Ser-

Sermon IX.

EZRA 10. 3.

Now therefore let us make a Covenant with our God, to put away all the Wives, and such as are born of them, according to the counsell of my Lord, &c.

SHECANIAH is not onely resolved to doe as he saith, but he is willing to make a Covenant with God, both in his own, and the Peoples behalf, which Covenant was an Oath, as ye may read in the succeeding Verses of the Chapter: Now an Oath is the most sacred bond of all others, and when he ingageth himselfe this way, it is a signe hee meant to performe what he promised: which being so, I cannot but observe from thence, this conclusion;

The true penitent is desirous to tye himself by all possible bonds, to keep that which God commands; marke it in some proofs: In *Genes.* 28. 20. when *Jacob* had got a nap on that hard pillow of the stone, in his journey to *Padan-Aram*, hee vowed this vow of his own accord; *If God will be with me, and will keep me in the way that I goe, and will give me bread to eat, and rayment to put on, so that I come again to my Fathers house in peace: then shall the Lord be my God.* There is no doubt, but *Jacob* knew

Doctrine.

Gen. 28. 20.

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IRREGULAR

PAGINATION

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knew he was tyed to God, not onely by the bond of nature, but as he was a member of the Church; but yet he is willing to tie himself more strictly to God, if it were possible, becauſe hee knew the thing that he desired of God, was of great consequence. So in *Josh.* 24. 25, 26. the people of *Israel* had revolted from God, and *Joshua* knew they would be flinching again, therefore before he was to die, hee makes them enter into a Covenant with God, to serve him and no other, and set up a great stone under an Oake, that was by the Sanctuary, that when they revolted, that stone might be a witnesse against them: Marke, heeties them as fast as he can, that they might cleave unto the Lord: the like wee see in *David*, *Psal.* 119. 106. *I have sworn, and will performe it, that I will keep thy righteous judgements*: and in *Psalme* 132. 2, 3, 4. there he vowes to the mighty God of *Jacob*, saying, *I will not come into the Tabernacle of my house, nor goe up into my bed, nor suffer my eyes to slumber, till I finde out a place for the Lord, an habitation for the mighty God of Jacob*: and 2 *Chro.* 15. 12. it is said, that *Asa* and the people *entred into a covenant to seek the Lord God of their fathers, with all their heart, and with all their soule.* And in the 14. verse, we find, that *they swore to the Lord with a loud voyce*; as who should say, they were willing that any body should heare how strictly they had tyed themselves to God. The like we see in the mariners, 1 *Jonah*, 16. the text saith, *they offered a sacrifice to the Lord, and made vowes.* It is not set downe what they vowed

Josh. 24. 25, 26.

Psal. 119. 106.

Psa. 132. 2, 3, 4.

2 *Chro.* 15. 12.

1 *Jonah*, 16.

to

to doe, but it is likely they performed what they vowed. If ye require a reaſon of this, it is eaſily rendred.

Firſt, the childe of God knowes that the ſervice of *God* is a matter of ſpecial conſequence, he knowes it is as much as the ſalvation of his ſoule; and therefore he conceives he cannot performe it too ſtrictly. A man that hath much buſineſſe to doe in the morning, is very ſtrict to himſelf; in which regard he will either ſit up all night, or lye downe in his cloathes, that hee may goe about his affaires early, and compaſſe them before night: and the childe of God conſiders what a weighty buſineſſe the ſervice of God is, therefore he is willing to oblige himſelf as ſure as may be, to performe what God commands. *Reaſon 1.*

Secondly, there is a deſire in Gods childe to ſhew how willing he is to obey God; as wee therefore, when we would ſhew how willing we are to pleaſure a man, in aſſurance thereof wee give him our hand; ſo the child of God is willing to make vowes to God, to teſtifie with what a willing mind he goes about his ſervice. *Reaſon 2.*

It meets with thoſe which are afraid of theſe Bonds; there be thoſe that will not come to the Sacrament of the Lords Supper, (I ſpeak what I know) becauſe they ſay it is a ſacred thing; and if they come there, they muſt enter into a ſolemne Covenant with God, which they know they cannot keep, and therefore they forbeare to come: I commend the reverent eſteem which theſe people have of that ſacred Inſtitution; but *Uſe 2.*

I cannot but mourne for this, that they are afraid to tye themſelves to God: Doth *David* deſire and beg of God, *To knit his heart unto him*, Pſal. 86. 11. And doth Saint *Iames* ſay, *Draw neere unto God, and he will draw neere unto you*, and doe theſe feare being tyed too cloſe to God? Again, I cannot but mourne to ſee the Devill transformed into an Angel of light in this matter; I confeſſe a man that comes to Gods Table ought ſeriouſly to bethink himſelfe what he goes about; but yet let me adviſe you, not to runne into one ſinne, under a pretence of avoyding another: for what knoweſt thou, but if thou come prepared, that in thy receiving thoſe ſacred myſteries, God may give thee ſtrength to doe all that thou promiſeſt.

Pſal. 86. 11.

Uſe. 2. In the ſecond place, let us ever be willing to be tied to God as cloſe as may be; yea if wee know any way in the world to tye our ſelves faſter to him, let us put it in practiſe: let us tye this *Cor fugitivum*, fugitive heart of ours to its good behaviour: let us binde the Sacrifice with cords unto the horns of the Altar; and if a man ſhall ſerve God with ſome reluctation of Spirit, (following the motions of the Spirit, to the diſtaſting of the fleſh) out of doubt God will be very gracious to ſuch a man: for when he ſees with what violence his ſervants ſtrive to enter heaven, it gives him great contentment: in the 2 *Chron.* 15. 15. it is ſaid, *All Iudah rejoyced at the oath, for they had ſworne with all their heart.* And it is moſt acceptable to God, when hee perceives his children

2 Chron. 15. 15.

children willing to tye themſelves to him in the moſt ſtrict and ſacred bonds. Now wee are to examine the matter of this Covenant: firſt, it was [*to put away their ſtrange wives.*] Out of doubt was to fleſh and bloud was a hard and grievous thing, for out of their affection to them, they had marryed them: beſides, they had lived long with them, and their love was confirmed by the children they had by them: for ſaith the Philoſopher, good minds bee reunited by children: now to put away wives, and wives who had long continued with them, and by whom they had children, this muſt needs bee very irkſome to them: but the truth is, their ſinne lay in this, and it being ſo, therefore they are willing to put them away. The point which grounds it ſelfe from hence is this:

Doctr.

When the ſoule is truely penitent, whatſoever it be that is pleaſing to a man, if it diſpleaſe God, he will forgoe it. In every mans body there is a mixture of the four humours, bloud, flegme, and the two cholers; but in every perſon ſome one of theſe is more predominant than the reſt, from whence a man hath his denomination: thus one is called a flegmatick, another is called a ſanguine, and third a cholerick man: even ſo it is in the ſoule, there is in every mans ſoule a ſeed-plot of corruption, which is originall ſinne: all ſins are in all men, in regard of the root, but yet ſome one is more predominant in the ſoule than the reſt: in ſome it is pride, in another it is luſt, in a third it is covetouſneſſe, in others it is envie: as it is in a field

of

of weeds, though many weeds ſpring up at the ſame time, yet ſome one ſprings up more than any other; ſo ſome luſts will beare a greater ſway in the ſoule than any luſt beſides: and from this many a man is denominated: it is ambition in ſome, contention in others, exceſſe in others; and for this we ſay a man is *libidinoſus*, *contentioſus*, *malitioſus*, *ambitioſus*: and the learned obſerve, that theſe and the like words which end in *oſus*, doe make an increment to their ſinne: everie *David* will have his *Bathſheba*, and every *Herod* his *Herodias*. *David* ſaith in *Pſalme* 18. 23. *I kept my ſelfe from mine iniquitie*: Surely, he meant the ſinne to which he was moſt inclined: and he is a great ſtranger at home, who finds not one ſinne to exerciſe the chiefe regency in him. Now this beloved darling ſinne, if a man be truely repentant, he will forſake that; and ſo I come to prove the poynt. In *Iſa.* 1. 16. the Lord ſaith, *Waſh you, make you cleane, put away the evill of your doings from before mine eyes.* If ye obſerve the ſcope or tenor of the place, ye ſhall ſoone perceive, that the Lord meant thoſe ſinnes to which he ſaw them moſt proclive and prone. And in the 33. *Ezek.* when the Lord chargeth his people to abſtaine from all ſinne, doe you not think that he meant thoſe eſpecially, which were their beloved ſinnes? ſee it in ſome inſtances: in *Hoſ.* 14. 8. though Ephraims Idols were formerly contenting, yet when he comes to be truely penitent, he ſaith, *What have I to doe any more with Idolls?* The like wee ſee in the repentance of *Nineveh*

Pſal. 18. 23.

Iſa. 1. 16.

Ezek. 33.

Hoſ. 14. 8.

neveh, *Jonah* 3. 8. the King gives command, that *every man ſhould turne from his evill way, and from the violence that was in their hands.* It ſeems oppreſſion and offering violence was the ſpeciall ſinne for which that City was notorious, therefore the Kings charge is, that they ſhould bid adieu to that. We ſee the ſame in *Matthew*, he had a profitable place, for gaine came in apace; and doubtleſſe when our Saviour called him from the receipt of cuſtome, he was at the firſt much troubled at it; but the call of Chriſt was ſo prevalent, that hee forſakes all and followes him. Was it not ſo with *Mary Magdalene* though her ſinne of Luſt was ſweet unto her, yet having obtained repentance and pardon of her Saviour, ſhe forſakes that ſin, and becomes a new woman. And in *Luke* 19. 8. when God had touched the heart of *Zaccheus*, he reſolves not onely to leave his oppreſſion, but he offers to make a foure-fold reſtitution to whomſoever he had wronged. And there is good reaſon for this, for it is unlawfull for a man to diſpenſe with himſelfe in the leaſt ſinne: but to diſpenſe with himſelfe in thoſe which ſway him moſt, this is moſt unlawfull of all. There is much conſequence in forſaking theſe darling corruptions; for many other ſinnes are retainers to them: it was the counſell and command of the King of *Syria* to his Captains and ſouldiers, to fight neither againſt great nor ſmall, but onely againſt the King of Iſrael: and it was good counſell: for as ſoone as they had ſlaine the King, the day was preſently their

Jonah 3.8.

Luke 19.8.

Reaſon.

own: and when a man hath been victorious over his Maſter ſin, hee will eaſily conquer his leſſer corruptions.

Uſe. It ſerves to ſtirre us up to this hard task; I call it a hard taske, becauſe a man will be content to part with many ſinnes, rather than he will leave his beloved corruption: as it is in fleaing a skin of a dead body, it comes off with eaſe till yee come to the head, but there it ſticks, and comes not off without difficulty: ſo a man peradventure will forſake many iniquities, but not *dilectum delictum*, his beloved tranſgreſſion. See it in *Auguſtine*, hee was very unwilling to leave his unſanctified *Olims* and wicked acquaintance, when at firſt God opened his eyes; his luſts then ſaid unto him, *nonne tecum erimus in æternum?* ſhall not wee be with thee for ever, who have been with thee ſo long? but yet when God furniſhed him with his grace, he caſt them all off, though he had taken never ſo much complacency in them before. And this muſt be done by us: take it in ſome inſtances: Come to a licentious man, and preſſe on him the practiſe of divers things, and he will be content to admit of them, but if you touch his ſin of uncleanneſſe, ye touch him to the quick, and he will no longer beare with you; as in *Herod, He heard Iohn gladly, and did many things which he ſpake*: but if he offer to meddle with his *Herodias*, his life muſt pay for his errour: ſo that ſay what man will or can, ſuch a one will not leave his filthy, yet beloved ſin: nay, ſome have proteſted, they could not

leave

leave their uncleanneſſe. In like manner come to an exceſſive perſon, bid him doe this or that, he will ſubſcribe unto it; but if ye ſtrike at his ſin of exceſſe, then he ſtormes and fumes, ſaying, Take away my cup, and take the club out of *Hercules* hand; take away my liquour, and take away my life: he ſaith with the Vine, *Should I leave my wine, which cheareth God and man?* Iudges 9. 13. Come to the covetous man, and he will eaſily be perſwaded to avoyd prodigality, here you ſhall finde him as tractable as may be; but yet all that you can ſay or doe, ſhall not worke upon him to forſake his covetouſnes. But notwithſtanding all this, as men take knowledge of thoſe ſinnes which domineere moſt in them, ſo they muſt forſake and leave them, yea though they be as deare unto them as *Shechaniahs* wife was unto him. And tell me not that this is difficult, but hearken to what our Saviour Chriſt ſaith, If thy right hand offend thee cut it off, for it is better to enter maimed into heaven, then having two hands to be caſt into hell fire. And what doſt thou telling me that they be profitable ſins? is not Godlines the beſt, nay the only gaine? and what doſt thou tell me of thy ſweet ſin of licentiouſnes? I tell thee, *Momentaneum quod delectat, æternum quod cruciat*, it is a momentary pleaſure, and unleſſe thou forſake it, will bring thee into eternall torments, to the utter ruine of thy ſoule & body. And ſay not to me as *Naaman* to *Eliſha*, God be mercifull to me in this or that ſin; for as one leak is enough to ſink a ſhip, ſo one ſin will damn a ſoul; and thou art far

from mercy, if thou preferreſt a profitable or pleaſurable ſinne to thy God. I will come home to thee in a familiar reſemblance; if thou ſhouldeſt harbour a Rebell in thy houſe, and when the King ſent unto thee upon paine of death to deliver him, thou ſhouldeſt refuſe to doe it, couldſt thou expect any favour, though hee were never ſo neare or deare unto thee? even ſo, thy ſinnes be Rebells againſt the King of heaven, no ſuch Rebells againſt his Majeſtie as they; if now at his command thou wilt not renounce them, and caſt them from thee, how canſt thou hope for mercy? there remains nothing for thee, but a fearfull expectation of wrath and vengeance to light upon thee: Away then with the bond-woman and her ſonne, away with this *Jonah*, for which the whole ſhip fares the worſe: though thy ſins be as deare unto thee as thy right eye, yet caſt them from thee, becauſe they diſpleaſe God: doe not love thy ſinne, and hate thy ſoul, if thou doſt, what then wilt thou doe in the end thereof? Secondly, [*they put away the children borne of them.*] What was the cauſe of this? *Carthuſian* gives the reaſon, and it is a very good one, which will yeeld us the ground of an obſervation; ſaith hee, They caſt out the children with their mothers, leſt the wives having left their children behinde them, ſhould take occaſion to returne againe to fetch them: ſo that you ſee they cut off all occaſion of being again ingaged in that tranſgreſſion: the point then is this;

Doctrine. *He that would avoyd ſin, muſt make conſcience of avoyding all the occaſions of ſin.*

For

For proofe hereof, ſee that place, *Gen.* 39.10. *Joſeph* was ſo reſolute in goodnes, that he not only repells his miſtreſſe her unlawfull requeſt, but ſaith the text, *though ſhe ſpake to him day by day, yet he hearkned not unto her to lye by her, or to be with her.* In the 12 *Exod.* 15. the Lord gives his people charge, that when they keep the Paſſeover, they ſhould eate no leavened bread for ſeaven dayes: and becauſe he would be ſure they ſhould obſerve it, he commands them on the firſt day of the ſeaven, to put away all leaven out of their houſes. So *Job* 31.1. ſaith he, *I made a covenant with mine eyes, why then ſhould I think upon a maid?* and it is *Davids* prayer, *Pſal.* 119. 37. *Turn away mine eyes from beholding vanity:* and when *Solomon* gives the young man counſell againſt the ſtrumpet, he ſaith, *Remove thy way far from her, and come not nigh the doore of her houſe. Pro.* 15.8. The ground of this is double; Firſt, if it be a ſin that a man hath repented of before, then he muſt be ſo much the more carefull to avoyd not only the ſin it ſelfe, but all occaſions tending to it, that he may ſhew forth the truth of his repentance: for it repents not him ſeriouſly of his ſinne, who doth not avoyd all occaſions of committing the ſame for the future. Secondly, if it be an evill that a man was never ingaged in before, yet he muſt avoyd the occaſion; for there is great need that our prayers ſtrengthen our works, and that our works give vigour to our prayers: nothing is truer than that proverb, *Occaſion makes a thiefe*; and it is as true, that occaſion oft times doth make a ſinner.

Gen. 39.10.

Exod. 12.15.

Job 31.1.

Pſal. 119.37.

Pro. 5.8.

Reaſon 1.

Reaſon 2.

Vſe.

Let us in the name of God practiſe this duty; as the Apoſtle *Paul* ſaith, *Flie all occaſions of evill.* It hath been paid them home with much loſſe, who have preſumed too much of their owne ſtrength, by throwing themſelves into places of temptation: If therefore we deſire to overcome our luſts, let us avoyd all the occaſions of ſinne, which are as ſo many pandars waiting upon it. As for example, thou art an exceſſive perſon, and wouldeſt conquer that ſin: Firſt, get a hatred to this ſin; ſecondly, avoyd all occaſions which tend this way, ſit not long at wine, and beware of idleneſſe and ill company. Thou art a contentious perſon, and deſireſt ſtrength againſt that ſin; take heed of heat in holding Arguments with others; Secondly, conteſt not with thy brother; and if this will not doe, avoid company altogether: ſo for luſt, thou art addicted to that ſin, and wouldſt faine be rid of it; firſt, take heed of idleneſſe: when *David* was walking on his palace, then the Devill laid a baite for him, preſenting *Bathſheba* to his view, and ſo ingaged him in that foul ſinne of Adultery: and the truth is, the Devill will hew any ſinner out of idleneſſe, that is his Cuſhion, on which he lulls the poore ſinner aſleep: the ſins of *Sodome* were great, and the ground of them was idleneſſe: a ſecond occaſion to be avoided, as being a handmaid to luſt, is intemperance in eating and drinking; for when men feed and drink freely, then they are apt to neigh after their neighbors wives; Saint *Paul* ſpeaks of wanton widowes, *Tim.* 1.5.11. doubtleſſe they were ſuch as gave their

1 Tim 5.11.

their luſts the reines, and that made them wanton. Thirdly, if thou wouldeſt maſter thy luſt, take heed of thy luſt, take heed of thy eyes, for death oft enters by thoſe windowes; our grandmother *Eve*, by looking on the forbidden fruit, undid her ſelf, and all her poſterity; and ſaith our Bleſſed Lord, *Hee that luſts after a woman, hath committed adultery with her in his heart:* And to this end look not on laſcivious Pictures, nor on the Creatures in their mixtures, for theſe occaſions further this filthy ſin: beware of thy eares, ſhut them to all obſcene and laſcivious diſcourſes and ſongs, which are notable promovers of luſt in the heart; avoid alſo the company of luſtfull perſons, and if before thou art aware, thou fall into the company of ſuch, then beware of unchaſt dalliance, for this is a great incentive to uncleanneſſe: and as thou muſt avoide theſe, ſo all other occaſions that I have not named; remember what I tell thee, and lock it as a jewell in thy heart; pray as long as thou wilt or canſt, if thou doſt not withall indeavor to avoide the occaſions which promove theſe ſinnes, God will never grant thy requeſt; doſt thou pray to God to doe that for thee, which is not in thy power? And wilt not thou doe that which is in thine own power? This is a madneſſe indeed, thou muſt doe the one, if ever thou lookeſt that God ſhould doe the other. Well, when *Shecaniah* and the reſt had done this, what rule will they then walk by? [*according to the Counſell of my Lord.*] Some of the learned demand here, who is meant by Lord? and theſe are of opinion that

that *Shecaniah* meanes not *Ezra*; but I am verily perſwaded he meanes *Ezra*, and no other: and the Septuagint inclines to this interpretation, for thus they render that clauſe [*as is judged fit by thee.*] Now if it were ſo that *Shecaniah*, who was a Prince, ſaid thus to *Ezra* the Prieſt: take knowledge then of thus much:

Doctr. *What reſpect in times paſt was given to thoſe whom God called ſo neere unto him, as to be his Prieſts.* In the 1 *Sam.* 1. 15. when *Eli* miſ-judging *Hannah*, told her ſhee was drunke, ſhee anſweres, *No my Lord, I am a woman of a ſorrowfull Spirit*: and in the 26. verſe, when ſhee came to preſent *Samuel* before the Lord, ſhee ſaith to him againe, *O my Lord, as thy ſoul liveth, my Lord, I am the woman that ſtood by thee here, praying unto the Lord*: the like wee ſee in 2 *Kings* 4. 16. when *Eliſha* told the Shunamitiſh woman, that ſhee ſhould have a ſonne, ſhe ſaith, *Nay, my Lord, thou man of God, doe not lie unto thine hand-maid*: and in the 2 *Kings* 13. 14. *Joaſh*, that wicked king, comming to viſite *Eliſha* on his death-bed, hee wept over him, and ſaid, *O my Father, my father, the chariot of Iſrael, and the horſemen thereof*: and it was more then ſociall reſpect, that *Cornelius* gave *Peter*, which he would by no meanes admit, *Acts* 10.25. And we read of *Alexander* the Great, that he entring *Jeruſalem*, with an intent to ſack it, as ſoon as he beheld *Jaddus* the High Prieſt in his formalities comming to meet him, in honour of him, he alight, and met him, and deſiſted from his wicked purpoſe.

1 *Sam.* 1. 15. 26.

2 *Kings* 4. 16.

2 *Kings* 13. 14.

Acts 10. 25.

It

Vſe.

It is to be deplored in theſe days, when every baſe fellow thinks himſelf better than the Miniſter: I deny not but Miniſters themſelves may be the cauſe of this in part: it may be they are unfit for that function: or if they have gifts, it may be they be idle and will not imploy them: or elſe it may be they preach conſtantly, and live vitiouſly: but there be many cauſes in the people: firſt, they conſider not the neceſſity of their Miniſterie, that though God have made them without us, yet he will not ſave them without us. Secondly, it may be it is from the abundance of preaching now a dayes: in the 1 *Sam.* 3. 1: we finde there, that *the word of the Lord was precious in thoſe dayes, there was no open viſion.* The raritie of viſion made the word of God precious then; and I feare the plenty of preaching and preachers makes that Ordinance to be ſlighted now. But let us take heed of vilifying Gods Meſſengers: God hath a controverſie with this land for many things, and amongſt the reſt, I think this is one: therefore let his Miniſters bee honourable in our eyes; O let *their feet be beautifull that bring unto us the glad tidings of ſalvation*: but if we ſhall deſpiſe them, it is juſt with God to ſend us a famine of his word, which is the greateſt judgement on this ſide hell.

1 *Sam.* 3. 7.

But ſuppoſe that by [*Lord*] is meant God, yet becauſe *Ezra* was Gods Meſſenger, the words he ſpake were Gods words; and what he ſpake from God, *Shecaniah* counts it as Gods voyce: teaching us, that whatſoever Gods Miniſters doe faithfully deliver out of his word, muſt be received as God's

voice. This is proved *Luk.* 1. 70. *As he ſpake by the mouth of his holy Prophets, which have been ſince the world began.* So in *Luk.* 10. 16. *He that heareth you, heareth me.* And *Paul* affirmeth of the *Theſſalonians*, 1 *Theſ.* 2. 13. *That they received his Word, not as the word of men, but (as it is in truth) the word of God.* And in 2 *Cor.* 5. 20. he intreats the *Corinthians in Chriſts ſtead, to be reconciled to God.* So that if it be the counſell of God, if it be Gods Commiſſion, it is Gods word: and till we be perſwaded of this, wee ſhall never reap any benefit by Gods Word: The Lord ſaith to *Jeremiah*, *Jer.* 1. 9. *I have put my words in thy mouth.* Chriſt is called *The Sun of righteouſneſſe*, *Mal.* 4. 2. and the Miniſters *be ſtarres in his hand*; from him they have and borrow their light and influence. Therefore let men be perſwaded of this: I inveigh againſt ſuch a mans pride; what ſaith he? I thinke hee loves to heare himſelfe talk; and thus becauſe he is not perſwaded we ſpeake *Gods* word, like *Noah's* unclean beaſts, hither he comes, and from hence he departs unclean and pollured; whereas if men replyed, it was God that put this invective into his Miniſters mouth, to meet with my corruption, they would ſay as the people of *Iſrael* ſaid, *Deu.* 5. 27. *Whatſoever the Lord ſaith, that wee will doe.* Therefore pray unto the Lord, that yee may bee perſwaded, that what his Miniſters faithfully deliver, he himſelfe ſpeaks in them; and till you come to this perſwaſion, in the eare will be no attendance, in the outward man no reverence, in the heart no credence, and in the converſation no obedience.

Luke 1. 70.
Luke 10. 16.
1 Theſ. 2. 13.
2 Cor. 5. 20.
Jer. 1. 9.
Mal. 4. 2.
Deu. 5. 27.

Sermon

Sermon X.

EZRA 10. the latter part of the 3. verſe.

And according to the counſell of thoſe that tremble at the Commandement of our God, and let it bee done according to the Law.

IT ſhould ſeeme that there were others beſides *Ezra*, which adviſed the people to put away their ſtrange wives, and they ſuch as are ſaid to tremble at the word of God: and here obſerve the power of Gods word.

Doctr. *The power of Gods word is ſuch, that it makes men tremble.* To prove this, looke *Jer.* 23.29. *Is not my word like a fire, ſaith the Lord? and like a hammer that breaketh the rock in pieces?* it is a fire to melt the relenting heart, and a hammer to break in pieces the heart that is obdurate. See it in ſome inſtances, when *Joſiah* heard the Law read, *his heart was tender and melted*, 2 Kings 22. 18. there Gods word was a fire: and in *Pſal.* 119. *David* ſaith, *He was afraid becauſe of Gods Word.* There it was a hammer, and *Hab.* 3. 16. the Prophet ſaith, *When I heard, my belly trembled, my lips quivered at the voyce: rottenneſſe entred into my bones, and I trembled in my ſelfe.* Here alſo it was a ham-

Jer. 23. 29.

2 *Kings* 22. 18.
Pſal. 119.

Hab 3. 16.

hammer. See it in the wicked themselves, when *Samuel* told *Saul*, that God had rejected him for his disobedience, 1 *Sam.* 15. he was exceedingly terrified and amazed. The like wee see in *Ahab*, when God sent *Elijah* to challenge him for killing innocent *Naboth*, and taking possession of his Vineyard, the word of God in that Prophets mouth made him quake and tremble, 1 *Kings* 21. 27. So wee read of *Belshazzar*, when he saw the hand writing on the Wall (which yee must suppose to be the Word of God) *His countenance was changed, and his thoughts troubled him, so that the joynts of his loynes were loosed, and his knees smote one against another*; and all his Concubines, Wine, and Copes-mates, could not bring colour into his face, *Daniel* 5. 6. And it is said *Acts* 24. 25. *As Paul reasoned of righteousnesse, temperance, and judgement to come*, Felix *trembled*. Now that this effect of Gods Word may not seeme strange unto you, see the causes thereof; one cause whereof is in the word it self; therefore it is said to be *the power of God to salvation*, *Romans* 1. 16. And in *Hebrewes* 4. 12. it is said; *to bee quick and powerfull, sharper than any two-edged sword, piercing even to the dividing asunder of soule and spirit, and of the joynts and marrow, and is a discerner of the thoughts and intents of the heart*: and in the 2 *Cor.* 10. 4, 5. *the weapons of our warfare are not carnall, but mighty through God, to the pulling down of strong holds: casting down imaginations, and every high thing that exalts it self against the knowledge*

1 Sam. 15.

1 Kings 21. 27.

Dan. 5. 6.

Acts 24. 25.

Rom. 1. 16.

Heb. 4. 12.

2 Cor. 10. 4, 5.

ledge of God: miſtake me not, I doe not make this power to be in it, as it is conſiſting of ſyllables, but as it is Gods Ordinance, and hath the Spirit of God going along with it. The ſecond cauſe is from the application of it, when it is not onely generally delivered, but particularly applyed; when the Word of God meets with a mans particular ſin, then the conſcience takes part with the Word againſt himſelf, and makes him tremble; ſo it was with *Saul*, the Prophet *Samuel* fell ſo pat upon his ſinne, that he became afraid, and took part with Gods Word againſt himſelf, ſaying, *I have ſinned, and have tranſgreſſed the commandement of the Lord*: the like wee ſee in *Ahab*, he was very briske when *Elijah* firſt met him, ſaying, *Haſt thou found me, O my enemy?* but the Prophet knowing him to be guilty of *Nabaths* blood, tells him home of it, and before hee left him, brought him upon his knees: and when *Felix* trembled at *Pauls* Sermon of Righteouſneſſe, Temperance and Iudgement to come; ſome are of opinion, that he trembled at the conſideration of the laſt judgement; and it cannot be denied, but that is matter of ſuch terrour, as to make the faireſt Lady look pale, if ſhee be not painted: but I rather conceive that there was ſomething more which made him tremble, for Saint *Paul* diſcourſed *of Righteouſneſſe and Temperance*; now hee was a wicked man, and defective in both theſe, for hee was an unrighteous Iudge, and abuſed the power committed to him, however *Tertullus* flatter him in the contrary: a-

gain hee was guilty of intemperance, for he kept *Druſilla* another mans wife: Now when a man that was a ſtranger to him, ſhould thus directly fall upon the ſinnes which he knew himſelf guilty of, it could not but make him tremble: It was ſo with *David*, the parable of the *poor mans ſheep*, came ſo home to him, that he preſently confeſſes, that hee had ſinned againſt the Lord: as it is with a man that is ſmitten in a ſound part of his body, though you ſmite him hard, hee can indure it; but if he be but touched in a ſore place, he ſtarts preſently; ſo when a man is met with in his ſins, hee will quake and tremble, if any grace be in him.

Uſe 1. Is the word of God of ſuch power? then it meets not onely with Anabaptiſts, who contemn the Word of God, but with many profane ones among us, who vilifie the ſame, ſaying, it is an invention of man, and hath no force in it, although in my conſcience I am perſwaded, that they ſpeak againſt their conſciences; for out of doubt the Word of God hath at one time or other met with their corruptions: hath not the drunken perſon been met withall in his ſinne? and hath not the Adulterer, the proud Perſon, the ſwearer, the hypocrite been met withall in their tranſgreſſions? and if ſo, let them take heed of vilifying that which hath convinced them in their own conſciences: but if it were ſo, that Gods Word hath not made them tremble, if it have not yet broken them in pieces, yet the time will come, when it ſhall batter and bruiſe them: And

if

if thou haſt not found this by thy ſelfe already, thou art worſe than either *Ahab* or *Felix*: for Gods word made the one humble, and the other tremble. If fire be cryed in the ſtreet, it amazes everie one, but if the Miniſters of God cry out againſt ſin, ſcarſe any tremble; but let ſuch as theſe know, that this ſtupidity is the fore-runner of eternall miſerie.

In the ſecond place, let us labour for this holy diſpoſition of ſoule to tremble at Gods Word: God himſelfe calls for it, *Iſa. 66. 5.* and to ſuch he hath promiſed to have reſpect, as in the ſecond verſe of that Chapter: and ſuch a man is moſt capable of comfort from God: for our Lord Chriſt ſaith, *Hee came not to call the righteous, but ſinners to repentance*; as alſo ſuch as are weary and heavy laden: therefore ſervile fear is of good uſe, it keepeth the heart ſupple for the impreſsions of grace, and makes way for filiall feare, as the needle makes way for the thread But becauſe the wicked men may tremble at *Gods* word, as wel as the child of God, therefore I will direct you how you ſhal know whether ye tremble at Gods word as ye ought: Firſt, the man that trembles aright at Gods Word, hee reflects on that ſinne which is the cauſe thereof; this wee ſee in *Joſephs* brethren, the Governour handling them roundly, makes them reflect on their ſin againſt him, cauſing them to ſay, *Verily we have ſinned againſt our brother, in that we ſaw the anguiſh of his ſoule, when he beſought us, and we would not heare him; therefore is this trouble come*

Uſe 2.

Iſa. 66. 5.

Gen 42. 21.

Gen. 42.21. *come upon us*, *Gen.* 42.21. ſo that no ſooner was the word ſpoken to them, but they reflect on their inhumanitie. And a godly man when he is reproved of a ſin which he knowes himſelfe culpable of, he immediately reflects upon his tranſgreſſion, and ſaith, My ſinne is the cauſe why I tremble when I am met withall. Secondly, the true trembling at Gods word is joyned not only with a reflection upon a mans ſin, but with contrition

Iſa. 66. 2. for his ſin, theſe goe together, as in *Iſay* 66. 2. where God ſaith, *To him will I looke that is of a contrite ſpirit, and trembles at my word.* It is ſaid of *Ahab*, that he rent his clothes, but he rent not his heart; therefore his humiliation was unſound. Thirdly, if a man doe truly tremble at Gods word, then he will at the ſame time finde in himſelfe a reſolution to amend that for which he knowes he is juſtly reproved. It is ſaid, *Acts* 2.

Acts 2. 37. 37. they which heard *Peter* preach, *were pricked in their hearts* and what then? *Men and brethren what ſhall we doe?* Marke; they being touched to the quick, labour to get out of their ſinfull eſtate, in which till that time they had continued.

Act. 9. And in Acts 9. when it pleaſed God to convert *Paul*, he was ſtrangely terrified at the words which God ſpake unto him, and the firſt word he ſaith, is, *Lord, what wilt thou have me to doe?* Laſtly, in ſuch a one as trembles truly at Gods word, there will be ſeene an indeavour and ſtriving to put in practiſe what he reſolves upon: for Gods word works in a regenerate man, not only a feare to diſpleaſe God, but a care for time

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to come to practiſe all poſſible obedience, in the whole courſe of his life and converſation. And ſo much for that point. But now, who were theſe that trembled at Gods word? ſome expoſitors ſuppoſe they were ſuch as had been ingaged in the forementioned ſinne, and hearing Gods word, were ſmitten with feare, becauſe of the ſtrange wives which they had maried: and if ſo, they were fit men to adviſe others who had committed the ſame ſinne, but had not repented of it: and the truth is, which ſhall be my obſervation,

A man that hath been exerciſed with the terrours of God, ſuch a man is moſt fit to adviſe and counſell others. *Moſes* was a man that was exerciſed with the *terrours* of God, not onely when hee ſaw *the buſh to burne and not conſume*, but when the *angell of God met him, and would have ſlaine him*: and this did coapt and fit him, to ſpeake comfortably to others that were in diſtreſſe. In the 51 Pſal. 12. 13. *David* begs of God *to reſtore to him the joy of his ſalvation*: and what then? *then will I teach tranſgreſſours thy wayes, and ſinners ſhall be converted unto thee.* In the Luke 22.31. 32. our bleſſed Lord ſaith to *Peter*; *Simon, Simon, Satan hath deſired to have you, that he may winnow you as wheat: but I have prayed for thee that thy faith faile not, and when thou art converted, ſtrengthen thy brethren.* *Peter* had had experience of Gods mercy to him, and what man more fit than he to comfort others in diſtreſſe? and St. *Paul* ſaith, 2 Cor. 5. 11. *Knowing therefore the terrour of the*

Doctr.

Pſal. 51.12,13.

Luk. 22.31.32.

2 Cor. 5.11.

Lord, we perſwade men. I know he eſpecially aimes there at the laſt judgement; but yet I am perſwaded that withall he meant that hee was moſt fit to adviſe them who had been exerciſed with the terrours of God. As for example, we believe him that hath been in the ſame caſe with us, before we will believe any other. It was well ſaid by one, that *one thing among the reſt that makes a good preacher, is temptation*: ſuch a man as hath been toſſed in theſe billowes, is moſt fit to adviſe and comfort others. A man that knows a Countrey by the Map, may be able to ſpeak ſomething of it, but it is nothing in compariſon of what a Traveller can ſay, which hath been there: ſo a man that hath never felt the terrours of God, may be able in part to adviſe and comfort thoſe in ſuch diſtreſſes; but not like him that hath been exerciſed with the ſame terrour.

Uſe. Let it teach thoſe that be teachers of others, to ſay things to their own hearts, and to make triall of them there, before they preſcribe them to others: Wilt thou teach the people how to conquer ſuch a luſt? Haſt thou made triall of it thy ſelfe? If thou haſt, thou maiſt ſafely commend it to thy hearers: And you that be people, if a man ſhall come unto you, (ſuppoſe hee be your brother, and ſay, It was once with mee, as it is with you. I was thus and thus wicked; but it pleaſed God after a while, to bring mee to ſee my miſerable condition, and to draw me out of the Devills ſnare, therefore learne by mee; be par-

perſwaded by mee, to leave ſuch and ſuch courſes, give not your ſelf up to the ſervice of ſinne, for I tell you out of experience, ſinne was never ſo ſweet in the temptation and commiſſion, as it will prove bitter in the concluſion: now that man that hath thus trembled at Gods Word, it is good to hear him, for none more fit to adviſe thee, then ſuch a one. But I goe another way, and think, that by thoſe who trembled at Gods Word, is meant ſuch as had not been ingaged in that common abomination, of marrying ſtrange wives; and if ſo, I cannot but note thus much:

When the times are moſt wicked, God reſerves ſome to himſelfe. *Doctrine.*

This wee ſee in the old World; when God brought the Deluge to deſtroy it, hee reſerved a *Noah* to himſelfe, who was a holy man: ſo when *Sodom* was deſtroyed, God had his *Lot*, and to him he ſhewed mercy: and though *Iſrael* was very rebellious in the Wilderneſſe, yet God had a *Caleb* and *Joſhuah*, whoſe hearts were upright: and God himſelf tells *Elijah* (when he knew of none that ſerved God beſides himſelf) that hee had reſerved *Seven thouſand to himſelfe in Iſrael, which had not bowed their knee to Baal*: and though all men, for the moſt part, bowed to *Nebuchadnezzars* Image, yet the *Three Children* choſe to die, rather then they would fall downe to that Idoll: and in *Ezek.9.4.* though the generality of men was wicked, yet ſome were found, *Who mourned for the abominations of the Land*: and in the time while our Saviour converſt with men, *Ezek.9.4.*

though the times were depraved, yet God had his number; as *Hannah*, *Simeon*, *Mary Magdalene*, &c. And for *Rome*, that cage of uncleane Birds, I perſwade my ſelf, that in that heape of Chaffe, God hath ſome good Corne. Saint *Paul* ſalutes the *Saints that were in Neroes houſe*; we all know what *Nero* was; he was the monſter of Mankinde for his wickedneſſe; yet in his Court, God hath his followers. God hath his in all times, in theſe times wherein wee live, though they be very wicked, yet God hath ſome that belong to him: though there be a great number that make no conſcience of an Oath, yet there be many that feare to ſwear; though ſome be exceſſive, yet there be others that deteſt that ſinne: though there be many covetous perſons, yet there be others who be mercifully minded, and diſtribute to the neceſſities of the Saints: and though very many be profane, yet God be thanked, there be thoſe that *will not run with them to the ſame exceſſe of ryot.*

Uſe 1. It is to take away the common excuſe of the men in the world, who thinke they may take a liberty to ſin, becauſe they ſee moſt men follow that faſhion: it was not ſo with theſe in our text, for they abſtain'd from thoſe abominations, in which moſt among them were ingaged: S. *Peters* exhortation to the Jews, *Acts* 2. 40. is, *Save your-ſelves from this untoward generation*: and S. *Paul* ſaith, *Redeeme the time, becauſe the dayes are evill*, *Epheſ.* 5. 16. Shall we ſay, that becauſe the diſeaſe is epidemicall, therefore we may run our ſelves into

Acts 2. 40.

Epheſ. 5. 16.

into the infection? we will not reaſon thus in regard of our bodies, and dare any man be ſo deſperate as to reaſon thus in regard of ſin, which is the bane of the ſoule? Beſides, it is not the place that makes thee bad, but it is thy wicked heart, that is a cage full of uncleane birds, from thence proceeds all villany: and if thou have an ill heart, thou wilt be wicked in the moſt holy place: it is ſaid of ſome, *Iſay* 26. 10. *that in the land of uprightneſſe they did unjuſtly*: Thus the Angels fell in heaven, our firſt parents in paradiſe, and *Judas* in Chriſts colledge. *Iſa.* 26. 10.

Uſe 2. Secondly, let us labour to keep our ſelves from the corruptions of the times; when all others doe that which is evill, doe it not then; and that thou maiſt doe ſo; remember theſe things: Firſt, *David* makes it a bleſſed thing not to walk in the way of ſinners, *Pſalme* 1. 1. And certainely there is no greater ground of comfort either in life or death. Secondly, the purity of a mans *Religion* ſtands in this, *to keep himſelfe unſpotted of the World*, *James* 1. 27. Thirdly, remember for what end Chriſt dyed, hee gave himſelfe for our ſinnes, *That hee might deliver us from this preſent evill world*, *Gal.* 1. 4. O bleſſed Saviour, was this the end for which thou didſt ſhed thy precious bloud? and ſhall they for whom it was ſhed, ſet no more by it? a conſcionable man will ſay, Did my Bleſſed Lord redeeme mee to bee holy, and ſhall I take licence to ſinne againſt him? no, I will not; for if I doe, in ſo doing, I ſinne againſt the end of my *Pſal.* 1. 1. *Jam.* 1. 27. *Gal.* 1. 4.

my Redemption. Fourthly, I would have a man to consider what a glory it is to God, when hee is good *amidst a froward generation*: to bee as the fish which retaines its freshnesse in the salt Sea: and to come into the High Priests Hall, and neither to bee burnt by the fire, nor blackt by the smoak; this makes much for the glory of God. Fiftly, marke what a confusion it is to Satan, when a man goes on in a good way, where most men goe wrong; the Devill was more confounded in one *Job*, than in all the men of the East besides. Lastly, if wee sort our selves with the sinners of the time, wee hinder the conversion of the World: whereas, when a man shall shunne such a wicked mans company, hee will begin to say with himselfe, Surely such a man sees something amisse in mee, which makes him refraine my societie; and by this meanes hee may bee reclaimed. Therefore sort not your selves with these *Korah's*, but depart from their Tents. A second thing I note from that clause is this; may some man say, what was the cause that these men abstain'd from such abominations as others committed? I answer, their trembling at Gods word was the ground of it: from whence I note this short observation;

Doctr. *The feare of God is the restraint of all sinne.*

Iob. 16. 6. This is proved sufficiently. *Proverbs* 16. 6. *By the feare of God men depart from evill.* Mark it in some instances, What was the reason that *Joseph* refused to fulfill his Mistresse her unchaste

request?

requeſt? but becauſe the feare of God ſwayed him. And it is ſaid of *Job*, that *hee feared God and eſchewed evill.* Marke, the feare of God made him eſchew evill. This was that which kept *David* from killing *Saul*, when hee had him in his power: and to this hee exhorts others, *Pſalme* 4. 4. where hee ſaith, *Stand in awe and ſinne not.* And this ſo ſwayed in the three Children, that they durſt not bow down to *Nebuchadnezzars* Image: the feare of God wrought in them to make them obey God rather than man. Pſal. 4. 4.

Uſe.

Would any man know the reaſon why ſinne reignes ſo much in the world as it doth? it is becauſe there is no feare of God before mens eyes. What ſaith the Pſalmiſt, *Pſalme* 36. 1. *The tranſgreſsion of the wicked man ſaith within my heart, that there is no feare of God before his eyes.* And Saint *Paul* having diſſected the ſinner, and ript him up to the bottome, *Romans Chapt.* 3. *Verſe* 18. hee gives this as the reaſon of all the enormities there ſpoken of, *Non eſt timor Dei coram oculis eorum, There is no feare of God before his eyes.* When *Abraham* came to *Abimelechs* Court, and to ſave his life ſaid, his wife was his ſiſter: the truth of the matter comming to *Abimelechs* hearing, hee askes him why hee had dealt ſo with him? Saith *Abraham*, *I thought the feare of God was not in this place*: See, he did conclude, that there might bee Adulterie and murther there, becauſe they wanted the feare of Pſal. 36 1. Rom. 3. 18.

of GOD. The feare of GOD is, *Janitor animæ*, The Porter of the ſoule, it ſtands Sentinell, and will tell of dangers that bee approaching; but if that be removed, then the heart becomes a cage of uncleane Birds; and ſuch a man will not ſtick at any ſin. Therefore I wonder not, that the *unjuſt Judge* did refuſe to doe the poore woman juſtice; for it is ſaid, *Hee feared neither GOD nor Man.* Wouldeſt thou then bee kept from offending GOD? above all thy getting, get the fear of GOD; which if once thou haſt, thou ſhalt bee kept from committing thoſe ſinnes which elſe thou wilt runne into every day. Thirdly, theſe that take upon them to adviſe the reſt, were ſuch as were not guilty of the ſame ſinne, and the truth is;

Doctr. *That man is moſt fit to adviſe others, who is not ingaged in the ſame tranſgreſsion.*

The hand that muſt waſh a thing cleane, except it bee cleane, will but adde to its pollution: if it be not thus, men will turne upon him that uſurps this Office, and ſay, *Medice cura teipſum*, Phyſitian heale thy ſelfe; and, *firſt pull the Beame out of thine owne eye, and then thou ſhalt ſee clearely to caſt out the Meat out of thy brothers eye*: Nay it will bee ſaid to ſuch a one as our Saviour ſaid to the Phariſees, *You lay heavie burthens on others, but will not touch them with one of your fingers.*

When

When therefore wee take upon us to reprove others, let us be ſure wee be innocent of that for which wee reprove them, and that is the way to be ſucceſſefull.

The laſt clauſe is;

[*And let it be done according to the Law.*]

What Law? The Law of GOD; they intend a Humiliation, and they will have it according to the Law of GOD: Heere I cannot but obſerve the ingenuity of theſe People, they are not onely carefull for the matter, but the manner of their Humiliation, it muſt be according to GODS owne preſcription.

Cain offered ſacrifice as well as *Abel*, he failed not in the matter, but in the manner; therefore *God had no regard neither to him nor to his offering.*

So *Herod heard Iohn Baptiſt gladly*, and went beyond many profeſſours in theſe dayes; but yet, becauſe hee failed in the manner, it being not according to the Law, therefore God rejected him.

And the ground of this, is that old rule of *Luther*, *God loves Adverbs better then Adjectives*, he lookes not ſo much to the *factum*, the doing of a thing, as to the *bene factum*, that it be well done, that is, that it be done according to the law.

Use.

Let me advise you, and my self to this necessary duty; let us not onely looke to the matter, but the manner how wee doe things in Gods service: I am verily perswaded, that at the day of Iudgement, as many shall be condemned for doing things in a wrong manner, as for not doing them at all: as many for bad hearing, as for not hearing Gods word; as many for careles praying, as for not praying; as many for unworthy receiving, as for not receiving the Sacrament at all. What saith God for hearing? Hee commands the matter, but withall the manner, which must be with *Reverence and Attention*, together with a *purpose to Practise* what wee heare. So for Prayer: God not onely commands us to Pray, but he prescribes the manner how; wee must pray *Fervently*, *Faithfully*, *and Constantly*. Look wee to both these, to the matter, to the manner of Gods Worship: else God will say to us, as hee saith to the Jewes of Fasting, *Isaiah* 58. 5. Is this the Hearing, the Praying, the Receiving which I have chosen? is this the giving of Almes that I have commanded, to blow a trumpet when yee give it, as if yee were afraid to trust God without a Witnesse? God lookes that wee should be right in the manner, as well as in the matter of his Worship, for he will not be pleased with *opus operatum*, the thing done, which though it be the Papists Latine, yet it is bad Divinity: God is, *Deus Cordis*, *non corticis*, the God of the heart, not of the barke; he hath respect to the man-

Isa. 58. 5.

manner how a thing is done, as well as that it be done; and if wee doe not performe his ſervice with a heart full of ſincerity, wee had as good cut off a Dogges neck. I preſſe this the more, becauſe *moſt of the Religion of this land is formality*; men come to Church, give Almes, and receive the Sacrament, I can teſtifie with them, that they are not defective in the matter, but they exceedingly faile in the manner of GODS Worſhip, for they doe not things according to the Law.

FINIS.

The weekly Account.

Num. 38.
Mar. 20.

Truly and faithfully communicating the choiſeſt and moſt Remarkable Intelligence, from all parts of the Kingdome; From *Wedneſday* the 13. of *March*, to the 20. of the ſame.

Wherein is contained theſe Particulars;

1. *The Particulars and perfect manner of the* Archbiſhops *Triall, as it falles in the Compaſſe of this Weeks Accompt.*
2. *The Contents of two Letters from* Oxford *to Prince* Rupert, *deſiring him to make haſte to the relief of* Newark, &c.
3. *A true Relation of the Contents of Collonel* Maſſeys *Letter to Sir* Thomas Fairfax *and Collonell* Behr.
4. *A true Relation of the famous Siedge at* Newark, *and Sir* Charles Lucas *beaten from before it.*
5. *A report of ſome exploits of Prince* Rupert *about* Whitchurch *and* Tetbury *in* Staffordſhire.
6. *A great defeat given by Collonel* Behr *to ſome of his Majeſties Cavalry at* Cambden *in* Glocesterſhire.
7. *The miſerable effects of the Ceſſation of Armes in* Ireland, *and the very ſad condition of the* Scots *in the Province of* Ulſter.
8. *A true relation of the taking of ſome of our ſouldiers priſoners, by the Inhabitants of* Newark, *and the manner, and the reaſons of it.*
9. *The brave ſervice of Captain* Swanley, *who took lately three of His Majeſties Ships, as alſo the taking of three other Ships laden with traffick of extraordinary valew.*
10. *A relation from our Brethren the* Scots, *and where, and how ſtrong they are.*
11. *More newes from* Newark, *and Sir* John Meldrum *his turning the courſe of the River* Trent, *the ſooner to obtain the Towne.*
12. *The Earle of* Manchester *his taking to the Field, his artillery mounted on their Carriages, and whither it is conceived that he is advancing.*
13. *The Earle of* Manchester *his ſending of ſeven Maſters of Colledges from* Cambridge *to* London *priſoners, and ſeven of the aſſembly of Divines to enjoy their places.*
14. *The Marques of* Newcastle *his retreating towards* York, *with an intention to relieve* Newark.
15. *The expectation of ſome ſuddain action; our Southern, Weſtern, and Northern Armies, being now drawn near unto the Enemy, and facing one another.*

LONDON, 1643
Printed by *Bernard Alſop*, according to Order. 1643.

The weekly Account

LONDON,

THE WEEKELY ACCOMPT

OF

Certain Special and Remarkable PASSAGES From both Houses of PARLIAMENT, and other Parts of the Kingdome.

From Wednesday the 13. of March, to the 20. of the same, 1644.

Wednesday the 13. of March.

WHat Sinners are these that clothe the world in scarlet? what is the offence that Peace hath done? when will the tedious sword be sheathed? It is indeed too much that with our own swords we dig into one anothers bowels, and are greedy to make ruine of this Kingdome, which no hands but our owne could overthrow. It is true indeed that his Majesty hath sent for Peace, and his high Counsell hath humbly presented to him, their and the Kingdomes desires to return unto his Parliament; which is the onely means to enjoy a happy Peace, whereby our Religion, Lawes, Lives, and Liberties may be established, for Peace without Truth (like the French marriage before the Massacre of Saint *Bartholomew*) breathes nothing but desolation, ruine, and warre.

The cessation of Armes in Ireland which was contrived first at Oxford by those heads who did first incite them unto that bold Rebellion, which hath since cost such lamentable effusion of blood in both Kingdomes, hath caused such Tragedies since among the poore Protestants, and brought the Kingdom into such daily affliction, that a petition from thence hath been presented to his Majesty at Oxford subscribed with many hundred hands of Earles, and Lords, and Gentlemen, wherein they desire that some speedy redresse might be obtained for the barbarous and most inhumane cruelties they indure, the true reports whereof are spread abroad unto the christian world. This petition hath been delivered, but what good effects it hath produced, we cannot learn; thus much only we are certified that many hundreds are since come over in-

to England, to adde more fuell to the Popish party, and that some Ships full of them being landed at Crook and Pill, which is harbour some three miles distant from *Bristoll*, they have committed such outragious insolencies, and acted so much cruelty, that the inhabitants of that Town would by no meanes admit them to come in, onely leave was granted to the Commanders to come into the Town, the rest of them with uncontrouled fury and licence, went plundering up and down the Country, committing all such horrid outrages as either malice could contrive, or the sword or fire performe.

But to put some stop unto their desperate and pernicious designes, we understand that the Parliament Ships are possessed of Milford Haven in Wales, and that they begin there to be strong and numerous in Ships and Ordnance, which may prevent the landing of any more Irish, that shall be so desperate to adventure that way, it being the rode of the Western ships that come from Ireland, to sail under the command of those Ships.

We understand that Sir *Iacob Astley* who the last week as we informed you, plundered Ammerham a Market town some sixteen miles from Redding, is making double Workes about it, the approach of Sr *William Balford* and his owne guilty feares, have counselled him to secure himselfe. There is a report that there have been of late some velications or light skirmishes, between Sir *William Balford* and him, wherein Sir *William* was said to have the better.

Thursday.

THere is a report among some Malignants, as if Newark were relieved, and the siedge raised, but by what miracle that was effected I cannot apprehend, for those men who are so confident in their relation that it is relieved, do report that it was not by Prince *Rupert*, but by some (I know not what incredible) Valley the Defendants made out of the town. Indeed the truth is, that Sir *Charles Lucas* from Belvoir Castle attempted to relieve it, but was forced to retreat from whence he came with shame and losse. And indeed the Parliament forces being so strong before the towne, I doe much wonder with what successe he could flatter himselfe to adventure on them. The brave Commander *Sir Iohn Meldrum* hath been these many dayes before the towne, with a gallant Army of at least seven thousand in number, and the Earl of Manchester hath sent him a supply of two thousand men; so that the town if it be not taken before this relation be printed, is conceived cannot long hold out. This town and Garrison of Newark is one of the chiefest holds the Enemy hath, not onely in regard of the scituation of it, but that such multitudes of the ablest malignants in all the adjacent Counties, have garrisoned themselves in it, there are said to be abundance of brave young Gentlemen, and many beautious Ladies, and great store of Churchmen militant, and withall, that great store of wealth and moveables of these Malignants is laid up in that Town, a great prize and incouragement for the Parliaments forces that are before it.

It

It is certain that the white and yellow Brigade of London, under the command of Colonell *Browne* is advanced from Petworth, and all Sir *William Wallers* forces are appointed to meet at the generall Rendezvous at Tichbourn Down not farre from Winchester, we are not yet assured that Sir *William Belfo* hath joyned himselfe unto the body of Sir *William Wallers* Army, but it is the newes which every houre is expected, and that some suddaine Action will be done betwixt Sir *William Waller* & the Lord *Hopton* who hath called all his garrisons from their winter quarters, and the western parts to be ready to receive him.

From the Scots we have received of late no intelligence but only that they are indeed come over the river of Tine, and have possessed themselves of Sunderland and some part of the Bishoprick of Durham, and that a great Fleet is to be dispatched to Sunderland for coales, which by reason of the narrownesse of the Haven and difficulty of the passage cannot (it is thought) arrive to us so soone as is expected. But that Durham is taken as some report, I am not certainly informed, on the latter end of this Account wee hope wee shall be able to give you more full intelligence, onely this vain boast of the malignants I shall acquaint you with, that Sir *Edward Nicholas* his Majesties Secretary of State, hath wrote unto the Kings Agent at Venice, that two thousand Scots were bereaved of their lives in the hard service of comming over the river, where they were opposed and incountered by Sir *Marmaduke Langdale*, and Sir *Marmaduke Langdale* hath wrote a letter to the King to the same purpose, importing with how much gallantry he did lead up his Brigade, and what service he performed against the Scots, but these reports are only but the Rodomantoes and insolent flatteries of the malignants, begotten by credulous spirits to raise their faction: the truth indeed as farre as we can learn it, that the Newcastrian forces when ever they perceived the Scots to advance with a resolution to passe the river they presently retreated: the Marquesse makes his retreat toward Yorkshire, Sir *Marmaduke Langdale*, Generall *King* and the Lord *Widdrington* are said to be still either in or before Newcastle. I would intreat you to entertain this untill I can receive more full intelligence.

It is worth the enquiry what Captain *Browne Bushel* will doe with his Colliers ships since Newcastle is beleaguerd by the Scots, and Scarborough by Sir *William Constable*.

I gave it you in my last intelligence that Scarborough was besieged also by the Scots, and I am sorry I was so unhappy to informe you with an errour, when I have runne my pen into a mistake, you shall find me apt enough of my selfe to acknowledge it and correct it, without the reproach of the Oxford AULICUS. These is a report that Captaine *Browne Bushell* is taken prisoner himselfe.

THe Arch-Bishop of Canterbury hath come thrice to his triall within the compasse of this weeks Account, and on Munday we heare he is appointed to be here againe, On the first day of his triall being brought into the House of Peers, that late (that afternoon on purpose,) his Articles were read, to which he indeavoured to make his answer. The proceedings against him were followed by Master Serjeant *Wild*, and by Master *Maynard*, who according to their custome, and the liberality of Oratory and Rhetorick, did fluently and finely set forth the height of his crimes and treasons whereon hee stood accused. To this the Arch-Bishop at the first appearance did reply with much volubility of words and some quicknesse of spirit, and amongst many other forceable expressions, it is true that he challenged all betwixt heaven and hell, to come forth and give any prooses against him, if he had ever so much as the least intent to alter his Religion, or to bring in any innovation into the Church; he protested (for his own part) that he had converted above twenty who before were Catholicks of whom he gave in the list, *viz.* the Duke of Buckingham Doctor *Chillingworth* of Trinity Colledge in Oxford, a man (had he been governed by the truth) of admirable parts and learning, he was Tutour and familiar friend to the young Lord *Falkland* who was afterwards secretary of State, and slayne in the fight at Newbery: The other whom he named, was the Dutchesse of Buckingham, another was one Mr. *Berkhead* or *Berkinghead* (I know not well which) but the Countesse of Buckingham he said was since revolted, and for ought I know so may Master *Berkinghead* too.

On the next day he was there betimes by eight of the clock in the morning, and being charged, that when long since the King declared himselfe to call a Parliament, hee then alleadged, that they were bound to assist the King in extraordinary wayes, if the Parliament proved averse; He answered to this charge that it was impossible he should be guilty of abolishing Parliaments, since it was he that moved the King for the calling of it. It was after alleadged and proved against him, that hee countenanced the illegall taxes of ship mony, Knight-hood, Lone, &c. And that he preferred such men who did most preach or write against the Common Law, as Dr. *Manwaring*, *Heiling* and others, to which he answered, that it was impossible for him that hee should doe any such thing, because hee alwayes stood for the maintenance of the common Law of the land. He was againe brought unto the Barre on Saterday by eight of the clock, the main Article that was then insisted on and much urged against him, was that he should preferre the Councell Table above the high Councell of Parliament, and make an Act of State, as binding as an Act of Parl. To this he answered, that it was an Act of the whole Councell Table, and not singly his; and named some great men that subscribed to it with him, as the Lord Keeper, the Lord Privy Seale, the Lord Dorset, and the Secretary

of

State. This was also the effect of his Examination upon Munday, for the charge that came against him concerning Mr. *Prin*, he said but little, and it came to fall upon him, that indeed he could not evade it, hee is now returned to the Tower again, and hath obtained (they say) some longer respit for the further prosecution of his triall.

Saterday.

THe Earl of Holland hath petitioned to the House of Commons, that the sequestration of his estate might be taken off; but because it will be an exemplary case, it is deferred to a longer time. Collonel *Cromwell* hath about three thousand horse and foot about Buckingham, but he himself we are informed is at Cambridge, to draw up more Forces towards Buckingham. The Parliament now hath many parties abroad, and you will heare of great matters of Action. Sir *Samuel Luke* with a considerable number of his Excellencies Forces, are said to be before Banbury. Prince *Rupert* is about *Worn*, there is a report of a fight betwixt him and Sir *Thomas Fairfax* at Whitchurch, wherein Sir *Thomas* was said to have the worse, but this is but a report; and that since he hath done some exploit at Tetbury in Staffordshire, but if he be not already upon his return, Collonel *Cromwel* and Sir *Samuel Luke* will inforce him ere it be long, to look backe more Westwards.

Munday.

I told you in the beginning of this Intelligence, that the King hath heretofore sent for some overtures of Peace, we can now assure you, that if there be any hopes that his Majesty will really hearken unto tearmes of Peace, that the Parliament hath now resolved to send unto His Majestie, to testifie their earnest desire of an accord, wherein they will make such overtures as shall testifie their tender respects to His Majesties honour, and the safety of his Kingdoms, with the security of Religion, Lawes, Lives, and Liberties, and the House of Commons hath concluded to this effect: That proposition for a safe and happie peace shall be forthwith sent, and the Councell of State is appointed to prepare and draw up the grounds for these propositions. This is that which indeed will make us happy, or undeceive the world, when they shall plainly see who are they who pretendingpeace do yet prepare for War, and the actions and integrity of the Parliament will be cleerly manifested.

We understand that Captain *Swanley* hath seized upon three Ships which belonged to his Majesties Navie, whereof one carried foure and thirty Peeces of Ordnance, another four and twenty, and the third fourteen. From *Portsmouth* we are likewise informed that they have taken three Marchants Ships franghted with very rich commodities from *France* and *Exeter*, of an inestimable valew: And that they chased the Earle of *Malborough* with his whole Squidron of Ships, from Saint *Mallowes* unto the Isle of *Iarsey*.

I should

I should have told you before, that Collonel *Haw Behr* Adjutant Generall of Horse under his Excellence, who advanced from Warwick with two hundred horse laden with Ammunition, finding the Enemy too strong returned, and is now quartered about Coventry, with a resolution ere it be long to advance to the relieve of Glocester again.

We understand again from Ireland that the Scots in the Province of Vlster are driven into that great distresse, that unlesse suddain sustenance be dispatched to them they cannot subsist, but must be inforced to abandon Ireland, and repaire to Scotland; The Parliament is taking all possible care for their relefe. We heare as yet but little from the Scots, Master *Meldrum* is every day expected to come with letters from them. It is certain that the Marquesse of Newcastle having left some considerable forces behind him is retreated towards York, and from thence it is conceived he will suddenly advance for the relefe of Newark. There are also two letters sent from Oxford to the Duke of Cumberland, intimating of what importance the preserving the town of Newark is, and desiring him to hasten to relieve it, the distresse of the inhabitants beginning to bee urgent, especially the want of fire and salt. The enemy within is very resolute, and Sir *John Meldrum* as full of courage and circumspection without the town. It is bravely both defended and assaulted. There was lately some losse on our side by a Commander, who being sent in the time of night with a hundred and fixty muskets to guard some place neare unto the towne, either through ignorance or neglect suffered all his men to put out their matches, which the enemy by some treachery understanding issued out and took them all prisoners and carried them into Newark. This small losse hath nothing discouraged the besieger, but resolved to win the place, they are now turning the course of the river of Trent another way, that so the enemy being deprived of water as well as fire, they may be masters of the place with greater speed. The Earle of Manchester having sent seven malignants who were masters of some Colledges in Cambridge to London, the Parliament have substituted seven of the Assembly of the Divines to supply and injoy their places, he is now taking to the field, his Artillery are all mounted upon their carriges, and he is marching either towards Newark or Glocester; we heare not what Prince *Rupert* is yet approaching Newark.

The Western, Southern, and Northern Armies are drawn upon all sides, and are all facing one another, you will hear shortly of actions of high importance. Collonel *Norton* hath lost about a hundred men at Rumsey, and to Ballance that, Collonel *Behr* hath beaten the Enemy, and taken from him about fourscore horse, at Cambden in Glocestershire. Collonel *Massey* (it is certaine) hath sent to Sir *Thomas Fairfax* and Collonel *Behr*, that he is reasonably provided with Ammunition, untill the latter end of August, and is able to defend the place till then, if the Enemy should make a Siedge before it. If therefore any other imployment should offer it selfe wherein they might do the State service, he desires them to be ready to attend it. *FINIS.*

An exact Relation of

The defeat given to a party of the enemies horse neer CAMBDEN.

Wherein were taken of the enemies

- 1 Collonell,
- 1 Lieutenant Colonel.
- 2 Captains,
- 3 Lieutenants,
- 2 Cornets, and colours,
- 2 Colours more, whole bearers fled,
- 80 Horse,
- 100 Prisoners,
- Divers slain,

By Serjeant Major BEERE.

Also a true Relation of some losse at the siege at Newarke.

And a Sermon preached to certain drunken Cavaliers at *Priscall*, the Text being *M A L T.*

Whereunto is added a Declaration of a Cashiered Souldier.

Printed for *Andrew Coe*, according to Order, 1644.

March 20th 1643

An exact Relation of

NEVVARKE

March, 18. 1643.

VVE heare of a ſtrange accident which chanced at Nuwark, Which however it hath befaln us, I thought good to acquaint you with, leſt the ſame paſſing through malignant hands, ſhould encreaſe above what it is, a thing to too common with that party.

Three Companies of our men lying under the wals of Nuwarke, whether the Enemie had any notice, or only ſurmiſed what after proved true; or whether it fell out by accident, I cannot tell; but it ſeems the enemy iſſued out of the Town, and our men which were placed on that ſide of the Town where the Enemy brak forth, had put out their matches; ſo that whereas they had good Arms, Musket, Sword, and every thing compleat: neither was their any want of powder, yet the enemy came upon them juſt at a pinch, when their matches were all out, ſo that they could not doe any execution, ſo that the enemy ſuppreſſed three Colours, and two hundred men, ſome of them they put to the ſword, others

they use very cruelly, but the rest will be the more carefull. And how ever the Lord is pleased to let us lose some times; (for no souldier can expect a continuall conquering in Military actions) yet the Lord appeares in abundance of good to us: We have of late had many victories, and however the Enemy may rejoice and take courage at this, and make a great matter of it, and perhaps advance it to a great height, yet let them know that the time will come wherein those misled soules they have traduced will curse those Papists, Prelats, Priests, Friers and the rest that have misled them, and therefore we must wait Gods time, whose deliverance is most glorious in his own time.

Neither hath the Enemy much cause to brag, for the siege continues still, and they are as much straightned as they were before, and as far from hopes of relief.

Besides wee have this day newes of as considerable a victory obtained by Serjeant Major *Beere*, neer *Cambden* in Glocestershire, in the edge of Warwickshire.

Serjeant Major *Beer*, seeing what danger he must oppose, the Ammunition designed for Glocester by reason of so strong a partie of the Enemies in the way, did carefully retreat with it to Warwick back again, but not to lie still when he had done. The valiant Major would first venture himself for the publick: before he ventured the publick Ammunition, hee drew out a partie of the forces designed for the Convoy, and fell upon the enemies Quarters neer Cambden, the enemy in short time gave ground, our forces pursued, till at last the Enemie fled

fled: divers of them throwing away their Armes for haste.

Serjeant Major *Beer* tooke from the enemie
1 Collonell,
1 Lieutenant Collonel.
Captains,
3 Lieuteuants,
2 Cornets with their Colours,
2 Colours besides, the bearers being fled,
80 Horse,
100 Prisoners,
Besides divers that were slaine,

Concerning the sending of the Ammunition againe towards Glosters I can say nothing, but no doubt God will direct them to it, when it will be best for us, to his glory and our good. In the meane time it is better to lie safe at Warwick, than to expose it to a hazard, I thought good to acquaint you with these short passages of news, coming so conveniently to my hand.

Certaine

CErtain Townſmen of Priſcall, *hearing of a merry meeting at a certain Alehouſe, met in the fields a certain Preacher, who had lately made a bitter Sermon againſt Drunkards, and amongſt other opprobrious words, he call'd them Malt-worms, wherefore they agreed to take him, and by violence compeld him to preach a Sermon, and his Text ſhould be* MALT, *the Preacher thinking better to yield than to contend with them in their cauſe, began his Sermon as followeth.*

The Text MALT.

THere is no preaching without deviſion, and this text cannot well be devided into words, becauſe it is but one word, nor into many ſyllables, becauſe it is but one ſyllable: It muſt therefore be devided into Letters, and thoſe are found to be foure, that is to ſay M A L T: which letters repreſent foure interpretations, which Schoolmen do uſe this M Morall, A Allegoricall, L Literall, T Typographicall.

1 *Part.* M The Morall interpretation is M much, A Aledrinking, L Loſeth, T Time.

But firſt to teach you boyſterous men ſome good Manners, at leaſt in procuring your attention to this Sermon: M Maſters A All, L Liſten, T to the Text.

2 *Part.*

2 *Part.* A An Allegorie is when one thing is ſpoken and an other thing meant; the thing ſpoken is Malt, the thing meant, is Oile of the Malt, commonly called Ale, which to you Drunkards is ſo precious, that you account it M Mear, A All, L Libertie, T Treaſure.

3 *Part.* L The literall ſence is as it hath beene often heretofore ſaid, and it is true according to the Letter, that M much, A Ale, L Little, T Thriſt.

Laſt Part. T The Typographicall ſence employeth ſome what that now is, or that followeth after, either in this world or in the world to come, the thing that now is, is the effect that the Oile of Malt produceth and worketh in ſome of you: M Murther, A Adultery, in all: L looſe living: And in many T Treaſon. And that which hereafter followeth both in this world and in the world to come: is M Miſery: A Anguiſh: L Lamentation: T Trouble.

Concluſion. I ſhould come to a concluſion, and to perſwade you boiſterous men to amend, ſo that you eſcape the danger whereinto many of you are like to fall: but I have no hope to prevaile, becauſe I plainly ſee, and my Text as plainly tels me, that it is M to A, that is a thouſand pounds to a pot of Ale you will never mend, becauſe all Drunkards are L Lewd, T Thieves.

But for the diſcharge of my duty, firſt towards God, and ſecondly, towards you my neighbours, I ſay once again, concluding with my Text, *M.* mend, *A.* all, *L.* leave, *T.* tipling. Otherwiſe, *M.* maſters, *A.* all, *L.* looke for, *T.* terror and torment.

A

A cashiered Souldier.

HAve I spent all my dayes in bloodie wars,
Been carbon'do'd out, beene scorcht with scars,
Been scorcht with fire, beene blowne up like a flie,
Like sulphire mines, into the loftie skie.
Have I out brav'd the Cannons boarded death,
Been bullet branded, grasp'e and gasp'e for breath.
Have I march't over hills & danc'd through the dirt
Without either hose or shoos, or hand or shirt.
When others slept, have I watcht night by night?
Discharged from sleepe, each minute expecting fight.
Have I done this, past thousand dangers moe,
Made conquest o're a world, a world of woe;
And shall I now turne begar, run and trot,
And creepe and crave to every peasant sot,
No, by this hand and sword, I scorne it I,
He is unfit to live that feares to die:
To beg is base, as base as pick a purse,
To cheat more base of all, theft this is worse,
Nor beg, nor cheat will I, I scorne the same,
But while I live maintain a souldiers name.
Ile purse it I, the high-way is my hope,
His hearts not great that fears a little rope.

Published according to Order.

HIS HIGHNESSE PRINCE RUPERTS Raising of the Siege at *Newarke* upon TRENT, March 21. 1643.

Written by an eye Witnesse to a Person of Honour.

Right Honourable and my very good Lord,

HIs Highnesse Prince *Rupert* being at West-Chester upon Tuesday night, March the 12. received first of all his Majesties Commands to march with all speed to the relief of Newark, as then besieged by Sir *John Meldrum*. The Rebels Forces were supposed to be about foure thousand Foot, under five Regiments and foure Colours, with well towards two thousand Horse and Dragooners. Vpon these summons his Highnesse next morning made hast to *Shrewsbury*, speeding away Major *Legge* (our Generall of the Ordnance) before, to chuse out so many commanded Musquetiers of the English of late come out of Ireland, as might well be spared out of that Garrison: these were 1000 Musquetiers of Colonel *Broughtons* and Colonel *Tilliers* Regiments, with 150 of Colonell Sir *Fulke Hunkes*; all these sent down the Severne met the Prince at Bridgenorth on Friday: of Horse his Highnesse took along his own Troope and Regiment, with 150 of Major Generall Sir *John Hunries*; with these Forces we drew along three small field Pieces. At Woolverhampton next day was our little Army recruited by 100 Horse, and 200 Foot of Colonell *Levesons*. On Munday night had we notice at Ashbey de la Zouch, of 2200 Rebels under Sir *Edward Hartop*, sent out by *Meldrum* to

 passe

Oxford .21 march.

passe and bridge over the Sore, a mile from Loughborough in Leicester-shire: their purpose was either to intercept Generall Major *George Porter*, or to prevent his joyning with my Lord of *Loughborough*; for thither with foure Regiments of Horse, and a thousand commanded Musquetiers of my Lord of *Newcastles* men was M. *Porter* now come from about Newark, to hinder the Rebels further inrodes into Leicestershire; daily slight skirmishes here passed; and had the Major Generals people been as valiant as himselfe, *Meldrum* had had occasion to chide his party for doing nothing. For not able to force the Passe, and hearing of my Lord of *Loughborough* drawing out, they stole away by moon-light. Master *Porter* thus disingaged, was the next day (being Tuesday, March the 19, together with my Lord *Loughborough* Forces,) conjoyned with the Princes; that night we all quartered in a Close by Bingham, some eight miles short of Newarke: about two of the clocke (the Moone then well up) our Drummes beat, and we marched: hitherto had our March been so speedy, as fame it selfe was prevented, for by *Meldrum* owne Letters, which (together with these two) the Prince intercepted the night before, your Lordship may perceive the Rebels had no more but an Introduced rumour of Prince *Ruperts* comming: on this dayes march, his Highnesse had notice by his Espials, how the Rebels were busied all the morning in sending away their Cannons, which prov'd no other then their drawing them off their Batteries into their chiefe Worke at the Spittle, or Exceter house, a little more then a Musquet shot from the Towne: for into that quarter had they that morning drawne all their Regiments and Ammunition. His Highnesse, having intelligence of their drawing themselves into one Body, which he supposed a preparation to march off suddenly, advanced his Van of Horse upon the spurre, to overtake them: the rest of our Horse had order to keep along with the Foot, Cannon and Ammunition: coming neare the Beacon hill, a mile short of Newarke, we perceived foure Horse of the Enemies, who upon our approach drew downe the other side to their owne grosse,

gosse; ours thus easie gaining the Hill increased his Highnesse natural courage, upon his apprehension besides of having many advantages upon a retreating Enemy, whereupon, *Courage*, sayes he, *Let's charge on Gods name with the Horse we have, and engage them till our Iust and Foot be marcht up to us*, trooping thus to the edge of the Hill, we perceived the most of the Enemies in Battalia (Horse and Foot) neare the Spittle, all, I meane, except foure great Bodies of Horse, who expected us at the descent of the Hill: the Prince thus ordered his owne few Forces, first himselfe and his own Troope of Life-guard, undertook to attaque that Body on the left hand, appointing my Lord *Lenghborroughs* Troop to second him, and Colonell *Charles Gerards* Troop to be as a Reserve: a little on my Lords right hand the Prince his Regiment was cast out into five Divisions, two Troopes to each Division: in the first and very right hand of all were Captain *Gardiner* and Captain *Richardson*, and next them Captain *Cob* and Captain *Martyn*, then my Lord *Grandison* and Sir *Thomas Dallison*, next them the Troops of Sir *Lewis Dives* and my Lord *Dillon*, Major *Legges* and Lieutenant-colonell *O-neales* Troopes being next unto the Life-guards: this Regiment was seconded by Major General *Porters* Regiment. Our Field word was *King* and *Queen*, theirs *Religion*. The fight began about nine of the clock, and after a while grew sturdy, especially on our right Wing, the Rebels doubling their Files from three to six deep, and charged our two utmost Troops upon the Flanks so hard, that Captain *Martine* came timely in to help to beat off the Rebels. The Prince himself having pierced deep into the Enemies, and being observed for his valour, was dangerously at once assaulted by three sturdy Rebels, whereof one fell by his Highnesses own sword, a second being pistolled by M. *Mortaine* one of his own Gentlemen: the third now ready to lay hand on the Princes collar, had it almost chopt off by Sir *William Neale*: his Highnesse thus disingaged, with a shot onely in his Gantlet, with Sir *Richard Crane* and his own Troop, charged quite thorough that Body of Rebels, pursuing them in Rout home to their very workes at

the Spittle. Presently after this, his Highnesses Regiment with their seconds, likewise routed the three other Bodies, foure of the Troops charging even into the work, and bringing away a Captain prisoner: my Lord *Longhborough* also deported himselfe honourably, and when some of his shrunk, at the second charge himselfe rode back to Rally and bring them up again: Major Generall *Porter* charg'd with bravery enough in his own person, though some of his retired up the Hill in some hast and disorder. Colonell *Charles Gerard* (who never carried himselfe but gallantly) did here like himselfe: but by the fall of his horse, was bruised, shot in the arm, and taken prisoner.

After a while both sides began to rallie, and make ready for a second charge; ours to make the Impression, and theirs to receive it: and though for a good while they disputed it roughly, yet by fine force were they and all the rest driven quite out of the Field, not halfe of our Horse charging: for our Reare was not yet come up. Now fled the Enemy quite beyond their own Worke, Foot and cannon, at the Spittle, divers of them hasting by a Bridge of Boats over that branch of the Trent, into the Island: foure other Troopes with as many Foot Captains, hasted up to Muskam Bridge upon the other side the Island, and main stream of the River about three quarters of a mile, both from Newarke and the Spittle, here being out of Gun-shot, they staid till towards Evening, when breaking the Bridge behind them, & throwing one piece of Cannon into the Trent, they then runne home to Nottingham. In both these stiffe bouts, took we five Cornets, and about 90. Prisoners, whereof three Captains, some Gentlemen, three Cornets, besides other Officers, and two Cannoneers, one Cornet was taken by Sir *Richar Byron*.

And now, as if an universall Truce had bin agreed upon, there was some half houres silence, excepting that the Enemies Canonades (though with very little effect) disturbd it, for the Rebells Foot had not yet advanced, and their Horse, by this time had enough of it. As for the Prince he now staid for his Foot, and Rear of Horse, both left full two Miles behind, when our Van began to double their

March to overtake the Enemy. Anon came up our Foot, all that day commanded by Colonell *Tillier*: these resting themselves a while upon the Hill, the first Division, being part of those that came from Shrewesbury, were led onely by the Colonell. These marcht down bravely in the face of the Enemy, hooting at their Cannon. These flancked with some Horse, were wheeled to the right, by and by, into a Medow. At their comming, the Rebels drew all their Horse and Foot within their Spittle work, whom when our men came against, both sides saluted one another at too far a distance, with a short Volley. But Colonell *Tillier* was not to stay here, as being, by his Orders to March up to the very River side, to recover the Boat-bridge from the Enemy: But this being too well guarded, ours drew off quietly, making a stand without reach of Canon. In this time were divers more Bodies of Foot brought down into the Field, who charged up to the Enemies Works, and killed many, my Lord *Loughboroughs* being left upon the Hill for a Reserve.

Thus was the Valley bespread with our Battaglions: and in this posture stood the Princes Army. Sir *Richard Byron* Governour of Newarke, likewise before this, had sent part of his Garrison (both Horse and Foot) into another ground on the Southeast side of the Town: And by this time had the Prince notice given him by a Prisoner, and by one of theirs that came over to us, how the Rebels were so distressed for want of Victualls, that they were not able to live above two daies: Whereupon His Highnesse began to resolve upon other counsailes, esteeming it cheaper to block up their Trenches, then to storm them. And block up they were already, as being coopt up in a very narrow roome, no more then the backside of the Spittle, towards the River, besides which they were on all sides surrounded, by our Forces: On the Southside by the Town, on the East by the Prince, and on the North by Colonell *Tillier*: Into the Island on the West had the Prince sent 500 Horse, besides 200 of the Newarke Troopers. Thus the late Blockers found themselves now besieged, yea without much hope of suddaine relief, or safe meanes to sally:

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for so well had the Prince ordered them, that had they sallied forwards, we had then fallen upon their first issuing out, both in Front and Flanks with our Army, and the Towne had charged them upon their Reer: Had they offered to escape over their Boat-Bridge, ours in the Isle had disturbed their passing, and we entertaind their coming over, yea which part soever had first divided, we had bin able to beat the other. By this time too had the Prince commanded Sir *Richard Byron* with his own, and Sir *Gervase Eyret* Horse Regiment, with 800 of Sir *John Digbies* Foot to advance so high into the Island as to put in betwixt the Rebells two Bridges, by which interposition was all intercourse cut off, betwixt the Rebells their great body at the Spittle, and those at Muskam Bridge: Upon this, those eight Colours at the Bridge retreated, as is aforesaid. Under favour of these Town-forces too, was His Highnesse resolved to cast up a Redoubt that night betwixt the Bridges. But going now to view the Ground, the Rebells sent out a Trumpet to desire a Parley. To make way for this, and the more to sweeten and obliege the Prince, had Sir *John Meldrum*, some houres before, sent home Colonell *Girard*, upon the parole of a Souldier and a Gentleman, to return himself Prisoner, when ever he should be called. The Rebells having sent out to Parlee, quit their Bridge, which his Highnesse presently possessed by a hundred Musqueteers.

For the Parlee, His Highnesse appointed Sir *Richard Crane*, Captaine of his Life-guards, with Sir *William Neale* Scout-Master Generall: the Rebels sending Sir *Miles Hobard*, and Sir *John Pilgrave*, into the Town. Now true though it be that the Enemies were distressed, yet very wise Generalls have not thought it safe to make such men desperate: besides which being now in the midst of their owne Garrisons, they might possibly be relieved. And to confesse the truth, our Horses were so over-matcht, and our foot so beaten off Legs, that we found our selves lesse able for the present for them. In very truth too, the Rebells were more then we believed: for these reasons, and for that (as by these intercepted Letters it appeares) My Lord

Fairfax, and his Sonne Sir *Thomas*, being both commanded by the Close Committee to march, other places might ere long have need of His presence. His Highnesse (at length) condescended to these Articles, which besides they be both honourable and safe, were the same (for the generall) as our side had before gone out upon, when the Rebells tooke *Lincolne*. Of the Articles this (My *Lord*) is the Originall Copy.

Articles agreed upon 22. Martii by Sir RICHARD CRANE and Sir WILLIAM NEALE, Knights, on the part of His Highnesse Prince RVPERT: And Sir *Miles Hobert*, and Sir *John Palgrave*, on the part of Sir *John Meldrum*, as followeth.

1. *That all Match, Bullet, Powder, Ganen, and all other fire Armes belonging to the Artillery be delivered.*
2. *That all Souldiers march away with their Swords by their sides, and Colours, and Drums.*
3. *That all Officers March out without molestation, with their Armes and Horses for themselves and Servants, and Bag and Baggage, Money, and whatsoever else doth truly belong to themselves.*
4. *That all Troopers and Dragooners March away with their Swords, Horse, and Colours.*
5. *That His Highnesse send a Convoy to protect us from any Injury two Miles from His utmost Quarters towards Lincolne.*

Richard Crane. Miles Hobart.
William Neale. Io. Palgrave.

But Besides these Conditions, His Highnesse, gave by Instructions to His Commissioners, to insist upon a demand of some Prisoners before taken, which was also granted. Hereupon next morning the Rebells marched out: but for the Horsemens carrying away their Arms, and others their Pikes, with more then was conditioned, our unruly

unruly Souldiers (especially those that had been so before us at Lincolne by the Parliamentiers) taking this occasion to quarrel with the Rebells, took more from them then by the Articles they should have done. But for this were divers of them slashed by the Prince and the Rebells Colours sent back unto them.

The Rebells thus gone, we had leasure to carry off their Armes, Ammunition, consisting of betwixt three and foure thousand Muskquets, and a great quantity of Pikes and Pistolls, with the Cannon they left behind them: of these we found Eleven faire Brasse Pieces, one a Basiliske of Hull, foure yards long, shooting 32. lb. one of their Ordnance was found at Muskam Bridge, and the Carriage of t'other. Two goodly Mortar-pieces were also left us, the least shooting 80. pound Granado, and the other twelve stone and eight pound, and all their Ammunition. The number of the slaine we know not; but we thinke they lost towards nine score or two hundred, and of about half so many slaine and wounded. Thus after just three months Siege, was Newarke happily relieved. Your Honour knows the high consequence of this Service. Severall particulars more, I leave to this bearer, who very commendably sustained his part in it. His Highnesse hath appointed a Thanks-giving for this on Sunday, by which the World may see Him to be as Devout as Valiant.

FINIS.

The Troublesome

LIFE AND RAIGNE OF King Henry the Third.

Wherein five Distempers and Maladies are set forth.

Viz.

1. *By the Pope and Church-mens extortions.*
2. *By the places of best trust bestowed upon unworthy Members.*
3. *By Patents and Monopolies for private Favourites.*
4. *By needlesse expences and pawning of jewels.*
5. *By factious Lords and ambitious Peeres.*

Suitable to these unhappie times of ours; and continued with them till the King tied his Actions to the rules of his great and good Councell, and not to passionate and single advice.

Imprinted at *London* for *George Lindsey*. 1642.

LIFE AND RAIGNE OF King Henry the Third.

A Short VIEW OF THE LIFE AND RAIGNE OF King HENRY the Third.

WEarie in the lingring calamities of civill armes, and affrighted at the sudden downfall of a licentious Soveraigne, all men stood at gaze, expecting the event of their long desires, peace; and the issue of their new hopes, benefit. For in everie shift of Princes, there are few either so meane, or modest, that pleasure not themselves with some probable object of preferment. To satisfie all, a child ascendeth the Throne, mild and gracious, but easie of nature, whose innocencie and naturall goodnesse led him along the various dangers of his fathers raigne. Happie was hee in his uncle the Earle of Pembroke, the guide of his infancie; and no lesse for thirtie yeares, whilst *De Burgo* the last servant of his fathers against the French, both in Normandy and England, with *Bigot* Earle of Norfolk, and others of like gravitie and experience did manage the affaires. Hee and no more were the distempers then in state, but such as are incident in all, the Commons greedy of libertie, as the Nobilitie of rule; and but one Violator raised by some old and constant followers of his fathers, *Fulco de Brent*, *De Fortibus*, and others, then that could only thrive by the wars, misliking those dayes of sloth (for so they termed that calme of King *Henries* reigne) and rather

Hist. Maj. M. Paris.

Ro. de Wendover.

De Hist. Maj. M. Paris.

ther because the justice of quietnesse urged from them to the lawfull owners such lands and castles as the furie of war had unjustly given them: for finding in the uprightnesse of the King, that protection could not be made a wrong doer, they fell out into the rebellion which ended their lives and competitions, professing their swords that had set the Crowne upon the Soveraigne, should now secure those small pittances, when Majestie and Law could not.

Hist. Sancti Albani.

Dangerous are too great benefits to Subjects of their Princes, when it maketh the mind capable only of merit nothing of dutie.

No other disquiet did the State after this feele, but such as are incident to all: Malice to authoritie, goodnesse and greatnesse may secure themselves from guilt, but not from envie: for highest in trust in publike affaires are still shot at by the aspiring of those that see themselves lesse in employment than they deeme in merit. Those vapours did ever and easily vanish, so long as the helme was guided by wise and temperate spirits, and the King tyed his actions to the rules of good counsell, and not to young, passionate, and single advice.

Thirtie yeares now passed, and all the old guides of his youth dead, but *De Burgo*, a man in whom nothing of worth was wanting, but moderation, whose length of dayes giving him the advantage of sole power, his owne ambition and age gave him desire and art to keep out others. This bred to him the fatal envie of most, which the proud title of Earle, and offices then bestowed on him much encreased. Sin by this had wrought, as in it selfe, so in the affection of the people, a revolution; the affection of their fathers forgotten, and the surfet of long peace having led them perchance into some abuses. From thence the Commons (to whom everie dayes presence seeme worst) commend the foregone ages they never remembred, and condemne the present, though they knew neither the disease thereof, nor the remedie. To this idle and usuall humour fals in some noble spirits, warmed and preweening, who being as truly ignorant as the rest, first, by sulling the wisdome of the present and greatest Rulers, making each casuall hap their errour, seeme to decypher everie blemish in government, and then by holding certaine imaginarie and fantasticall formes of Common-weale flatter their own beleefes and abilities, that they could mould any state to those generall rules, which in particular applications will prove them grosse and idle absurdities, confirmed in their owne worths by *Sommery* and *Spencer*, they take it a fit time to work themselves into action and authoritie, now a thing they long desired and thought unwilling to seeme to sue for.

Christ. de Dunst:

Christ: Lichfield.

Gual: Coven:

Doubtlesse the surest of their aimes was yet to become quiet instruments in serving the State, if they had been held worthy; but the King, taught by the new Earle, *Consilia senum hastas juvenum esse*; and that such wits, for so they would be stiled, *Novandis quam gerendis aptiores*, fitter in being fierie to disorder,

slander, than to settle affaires, either delayed or denyed their desires. For wise Princes will ever chuse their Instrument, *negotiis & non supra*, creatures out of free election, that are only otherwise without freenesse or power.

Among this unequall medley there were of Nobilitie, *Pembroke*, *Glocester*, *Hartfield*, Darlings of the multitude, some for the merits of their fathers, whose memories they held sacred, as pillars of publike libertie, and oppressours of encroaching Monarchie. Others of the Gentrie, *Fitz-Geffery*, *Bardolfe*, *Gruby*, *Mansell*, and *Fitz-Iohn*, spirits of as much acrimony, and arrogant spleene, as the places from whence they were elected, Camp, Court, or Countrey could afford any. These by force would effect what by cunning the others did affect, but all impatient to see their ends thus frustrate, and that so long as the King followed the directions of the Earle of Kent, they had small hopes of their desires, they made often meetings, and as one saith of them, *Clam nocturnis colloquiis, aut flexa in vesperum diem.* At last, *Sommery* and *Spencer*, two that were far in opinion with the rest, Gentlemen that by forraine education and employment, were better qualified than usually men of those times, and that set upon their owne deserts, the best places when the streame should turne, which some of them did unworthily obtaine (for he died in actuall rebellion *Iusticiarius Angliæ* against his Majestie) advised that the surest meanes to remove that great and good obstacle, the Earle of Kent out of the way of their advancement, was by sifting into his actions, and siding with his enemie, *Peter* Bishop of Winchester, an evill man, but gracious with the King; aiming that the worthiest driven out by the worst, they should ever be able to match him with his owne vices, which will be more visible, as he is more potent, and so remove him at pleasure, or else give over the King to such ministers, as losing him the hearts of the people, might smooth him a way to their bad desires: *Honores quos quisque per flagitia & facinora perniciosa consecutus est pessimi tuentur.*

Hist. major M. Paris.

Hist. minor M: Paris.

This counsell, heard and approved, and put in execution, the corrupt and ambitious Bishop is easily ensnared to their part, by money and opinion of greater power. Articles are in all hast forged and urged against the Earle, as sale of the Crowne lands, waste of the Kings treasure; and lastly, that which those doubtfull times held capitall, giving allowance to any thing that might breed a rupture between the Subjects and the Soveraigne, as hee had done in making way with the King to annihilate patents granted in his nonage, and enforced his Subjects to pay, as the Record saith, *Non juxta singulorum facultatem sed quicquid justiciarius estimabat*; Well he cleared himselfe of all but the last, and did worthily perish by it: For acts that fill Princes coffers, are commonly the ruine of first Inventors, bad times corrupt good counsels, and make the ministers yeeld to the lust of Princes; but this King cannot therefore passe blamelesse, that would so easily banish all former merits of so good a servant, for that himselfe was therein chiefe in fault; but Princes natures

are more voluable, and more sooner cloyed than others, more transitorie their favours, and as their minds are large, so they easily overlook their first elections, having no further necessitie in the fastnesse of their affections, than their owne satisfaction.

Hist. de Leic. The Bishop now alone manageth the State, chuseth his chiefe instrument *Petrus de Rivallis*, a man like himselfe, displaceth the Natives, and draweth Poytevins and Britons into offices of best trust and benefit, and the King into evill opinion of his people: for nothing is more against the nature of the English, than to have strangers rule over them. Of this mans time, *Wendover* an Author thereliving saith, *Iudicia committuntur injustis leges ex regno, &c. diffrenatis nacta potestatis habenas.* Thus the plot of the tumultuous Barons went cleere, and had not the discreet Bishop calmed all with dutifull perswasions, and enformed the King, the support of this bold mans power (whose carriage before left his father Normandy, his treasure, and the love of his people, and in that the Crowne) would as by his teaching the son, to reject in pride the just petition of his loyall Subjects, as of late the Earle Marshall for the like of his office, draw all the State into discontent, by his bad office and carriage manners; and doubtlesse, the rebellious Lords had ended this distemper (in their delignes) in a civill war.

Denials from Princes must be supplyed with gracious usage, that though they cure not the sore, yet they may abate the sence of it: best it is that all favours come directly from themselves, denials and things of bitternesse from their ministers.

Claus an. 37. H. 3. m. 26. Thus are the strangers all displaced and banished, *Rivallis* extortions ransacke by many strick Commissions, and the Bishop himselfe sent disgraced to his See, finds now, *nullam quæsitam scelere potentiam diuturnam*, and that in Princes favours there is no distance betweene mediocritie and precipitation, so dangerous are the wayes of Majestie, and men still fooliish to strive to rise. The Faction still frustrate of their malitious ends, begin to sow upon their late grounds of the peoples discontent, *querelas & ambiguos de principis fœvitia turbulentia vulgi*: and took it up a fashion, to endeare and glorifie themselves with the sensesse multitude, by depraving the Kings discretion and government, whose nature too gentle for such insolent spirits, was forced (as *Trivet* sayes) to seek as hee presently did, advice and love among strangers, seeing no desert could purchase it at home, all bore themselves like Tutors and Controllers, few like Subjects and Counsellours.

Io. Taylor Mon. de Berry. God we see holdeth the hearts of Princes, and setteth them such Counsellours as the qualitie of the subjects merriteth; for *Mauleon* a French man became the next object of the Kings delight, a Gentleman of choyce parts, education, and feature. On this mans content the heady affection of the Soveraigne did so much dote, that at his first entrie of grace, in envie of the Nobilitie, he made him Earle of Leicester; and in no lesse offence of the Clergie,

ge, by violating the rights of holy Church, gave him his vowed vailed sister to wife, more of art than vtchall. Some have deemed this act of the Kings, taking the eye of his dependancie the strength of his assurance, so both at his will.

Mountford made wanton with the dalliance of Majestie, forgetteth moderation; for seldome moderation in youth attendeth great and sudden fortunes: he draweth all affaires publike into his hands, all favours must passe from him, preferments by him, all suits addressed to him, the King but as a Cipher set to add to his figure the more of number. *Annal. Pol. de Rich. 2.*

Great was the Soveraignes errour, when the hope of servants must meete at it selfe to the servant, which ought immediately to come from the goodnesse and good election of himselfe, though Princes may take above others some repofefull friend with whom they may participate their secrest passions; yet ought they so to temper the affaires of his favour, that they corrupt not the affaires of their Principalitie.

The great and gravest men began to grieve, when the unworthy, without merit or merit, dealt thus alone in that which should passe their hands, and so over leap their yeares, to the greatest honours and offices; and therefore run along with the rising grace of the Kings halfe brethren (though strangers) hoping to divide so the possession of grace, which they saw impossible to breake.

Leicester confident of his Majesties love, and impatient either to beare *Cro. de Reading* in favour, or partner in rule, opposeth them all; but finderh in his ebb of favour, the fortunes of others: for this King could as easily transfer over his love, as settle his affection: great wee see must be the art and cunning of the man, that keeps him afloat the streame of Soveraigne favour, si hanc tot Principes vitia (which for the most part are full of fancies, and so unsure) are hardly arrested, who so would this, must only intend the honour and service of his Master, and dispoyled of all other respects, transforme himselfe to his inward inclination, work necessitie of employment, by undergoing the offices of most secrecie, either of publike service, or Princes pleasures, set downe, he must Competitors or worthy the hand of others, conceale in some greatnesse in publike, with a fained humilitie, and what in private government he affecteth, to let rather seeme the work of others, than any acte of his owne.

Now were the raines of rule fely taken by this advantage, par alone into the hands of the Kings halfe brethren, *Adam, Guido, Godfrey*, and *William*; *H. Knight Mon. Leg.* himselfe, as before, *ex magna fortuna tantam licentiam sumpsit*; but to act nowne part hee was ever ready drawen, when hee had such worthy servants, as would often for his honour urge it.

These Ministers (as *Walsingham* termes them) *tanto electi ad tanta, quod meruerunt sibi intelligi, nec merum mutuis officiis adulationibus, animum Regis*

de Walsingham

regis pro libito voluntatis orationis tramite deliniantes, doe alone their list; they fill up the places of justice and trust with their Countrey-men, put out the English, exact of whom and who they please, wast the treasure and Crown-lands on themselves and followers, set prices on all offices, and raine the Law within the rule of their owne brests; the usuall reply of their ser-servants to the plaints of the Kings Subjects being: *Quis tibi rectum facies quod Dominus meus vult, Dominus Rex vult.* These strangers seemed in their lawlesse carriage not to have beene omitted, but to have entred the Land by Conquest: the great they enforced, not to obey, but serve; and the meane to live so, so as they might justly say, They had nothing, yet lest the King should heare the grones of his people, and greedinesse of his Ministers, which good and able men would tell him, they bar all avés, suspition being the best preserver of their owne defects, aimeth at those who have more of vertue than themselves, as fearing them most.

Guil. de Rishan.

Li, Monast. de Ramsey.

Thus is the capacitie of government in a King, when it falleth to be a prey to such lawlesse Minions, the ground of infinite corruption in all the members of the State: all take warrant generally from Princes weaknesse of licentious libertie, and greatnesse makes profit particularly by it: and therefore gives way to encrease ill, to encrease their gaines.

A famine accompanyeth these corruptions, and that so violent, as the King is enforced to direct writs to all Shires, *Ad pauperes mortuos sepeliendos famis inedia dificientes:* Famine proceedeth, *& secutus est gladius tam terribilis, ut nemo inermis securè possit per provincias per vagace.* For all the villages of the Kingdome were left a prey to a lawlesse multitude, who, *per divisas partes itinerantes velut per consensum abiorum*, as the Record said, did imply that the factious Lords suspected that the King had given some heart to this commotion. Ambitious Peeres bring ever fuell to popular fires, nor was the Church without a busie part in this tragick work; for *Walter* Bishop of Winchester, and *Robert* of Lincolne, to *Mountford* and his faction, *præcordialiter adhærebant*, and were far engaged; in such designes Church-men are never wanting, and the distaffe of present government, as well in Church as in Common-weale, will ever be a knot of strength for such unquiet spirits, who alwayes frame to themselves some other forme than the present, as well in Religion as in temporall estates, being that which with the giddy multitude winneth the best opinion, and did at this time fitly suit the peoples humours, so much distasting the new Courts of the Clergie, their pomp, their greedinesse, and the Popes extortions.

Guil. de Rishanger.

A faire pretext it was to the factious Bishops, to use their bitter pens and speeches so far against some religious Orders, ceremonies, and state of the Church, that one of them incurred the sentence of excommunication at Rome, and treason at home: for he enjoyned the Earle of Leicester, *in remissione peccatorum, ut causam illam* (meaning the rebellion) *usque ad mentem assumeret*

M. Paris.

mutatas rerum facies ecclesiæ Anglicanæ sine gladio materiali nunquam firmare posse: it was not the best doctrine this man could plant by liberty and war, when the first Church rose by patience and prayer: true piety bindeth a subject to desire a good Soveraigne with a bended knee, rather in time to desire abatement than to resist Authority: Churchmen therefore ought not alwayes to lead us in the rules of loyalty, but knowledge of our own duty in difficult points of Religion, where an humble ignorance is a secure knowledge we may relie on them. To suppresse these troubles, and supply the Kings necessities, a Parliament was called, much to the liking of these Lords, who as little meant to supply the King as he did desire to acquit the State, their ends at this time being onely to open at home the poverty of their Master, to lessen his reputation abroad, and to brave out their own passions freely, which these times of liberty permits, here they began to tell him, he had wronged the Publique in taking to his private election the Justice Chancellour and Treasurer, it should be onely by the common counsell of the Realme, commending the Bishop of Chichester for denying the delivery of the great Seal, but in Parliament, where he received it.

They blame him there to have bestowed the best Places of trust and benefit on Strangers, and to leave the English unrewarded to have undone the trade of merchandise by bringing in mults and heavie customes, and to hurt the common liberty by *non obstantes* in his Patents to make good monopolies for private favourites that he had taken from his subjects, *Qui quid habuerunt in osculentis & poculentis rusticorum enim bigæ equos vivo victualia ad libitum capit*, that is, Judges were sent in Circuit under the pretext of Justice to fleece the People, *Causis fictis quæcunque poterant deripuerunt*. And that Sir *Robert de Pursian* had wrong from the borderers of his Forests, under pretence of incroachment or Assarts great summes of money, and therefore they wonder he should demand relief from his so pilled and poled Commons that by these former extremities, *Et per auxilia prius data ita depauperentur ut parum aut nihil habeant in bonis*: advising him withall, that since his needlesse expences *post quam rex regni capit esse*, were summed up to be by them above 800000.l. it were fitting to pull from his favourites, who had gleaned the treasure of the Kingdom and shared the old Lands of the Crown, some one of whom the Lords described, to be *Miles literatus*, or *Clericus militaris*, that had in short space from the inheritance of avarice grown to the possession of an Earldom; and *Mansel* another inferiour Clerke, that rose to dispend in annuall revenues 4000.m. whereas more moderate fees would have become a penman no better qualified than with the ordinary fruits of a writing-schoole, yet told if a moderate supply would suit with his occasions, they were content to performe so far relief in obedience as the deem of his carriage should merit towards them: and so as the Record saith, *Dies data fuit in tres septimanas, ut interim rex excelsus suos*

Ita de Wal. 232.

Cro. Ab. Albani.

Gual. de Coventry.

Rog. Hoc.

non corrigeret, & magnates ejus obtemperarent voluntati at which day upon new grant of the great Charter admittance to his Counsell (some persons elected by the Commons) and promise to relie upon the Natives, and not on strangers, for advice hereafter they spare him such a pittance, as must force him again to their devotion for a new supply.

Thus the Parliaments that were ever before a medicine to heal up any rupture in the Princes fortunes are now grown worse than the maladie, since malignant humours began to rule more than well composed temperi. The King by this experience of the intents of his rebellious subjects, finding the want of treasure was the way whereby they enthralled his Majesty, begins to play the good husband, closeth his hand of waste, and resolves himselfe (too late) to stand alone.

Experience is pernicious to the private, and dangerous to the good of State when it never learnes to do but with undoing, and never seeth order but when disorder shewes it; yet still alas, such was his flexibility, when he came to be pressed by his French minions, that he could not hold his hands any longer from their vast desires and endlesse wastes, so that an Author then living saith it became a by-word, Our inheritance is conveied to strangers and our houses to aliens. Followers to a King excessive in gifts, are excessive in demands, and cut them not out by reason but by examples, favours past are not accounted, we love no bounty but what is meer future, the more that a Prince weakeneth himselfe in giving, the poorer he is in friends, for such prodigality in the Soveraigne ever ends in the spoil and rapine of the Subject. Yet before the King could again submit himselfe as he had the last Parliament to so many brave and strict inquirers of his disloyall subjects, be meaneth to passe thorow all the shifts that extremity of need which greatnesse could lay before him.

Gual. de Rishang.

He beginneth first with the sale of Lands, and then of Jewels, pawneth Glascony, and after his Imperiall Crown, and when he had neither credit to borrow (having so often failed the trust he had made) nor morgage of his own, he then layeth to pawn the Jewels of Saint *Edwards* shrine, and in the end not having meanes to defray the debts of Court, was inforced to break up house, and as *Paris* sayeth, with his Queen and Children, *cum abatibus & prioribus humilia satis hospitia quærunt & prandia.*

Guil. de Rishang.

This low ebbe that again the Kings improvidence had brought him unto gave great assurance to the rebellious Lords that they should now at last have the Soveraigne Power left a prey to their ambitious designes; and to bring it faster on, they desire nothing more than to see the Kings extremity constrain a Parliament, for at such times Princes are ever lesse than they should, Subjects more.

To hasten on the time, and apt the meanes, there are some certain seditious humours that the Kings necessity must repair it selfe upon the fortune, and liberty

liberty of the People, that having nothing of his own, he might and meant to take of others, for Kings may not want as long as Subjects have meanes to supply.

This took effect just to their mindes, and wrought a little moving in the State, which doublesse had flamed higher if the King had not assuaged it by Proclamation wherein he declared, *Quod quidem malevoli sinistra prædicantes illi falso suggesserunt illum vel eos indebite gravari, ac jura & libertates regni subvertere, ut per suggestiones dolosas & omnino falsas eorum corda à sua dilectione & fidelitate averterent.* But desireth then, that *Hujusmodi animorum suorum perturbatoribus ne fidem adhiberent.* For that he was ever ready to defend them from the oppressions of the great Lords, *Et omnia jura & consuetudines eorum debitas bonas & consuetas in omnibus & per omnia plenius observare*: and that they may rest off, that *Securè de voluntate libera literas suas facit patentes.*

But seeing still that Majesty and Right subsist not without meanes and power, and him selfe had of neither so much as would stop the present breach in his own wants or his Subjects loyalties he flieth to the bosome of his People for relief and counsell at Oxford they met in Parliament, where his necessities met with so many undutifull demands, that he was forced to render up unto rebellious wils, his regall power; here the Commons knowing that *cum eligere inciperent*, they were *loco libertatis*, stood with the King to have the managing of the State, put to the care of 24. whereof 12. by their election, whereto they look strictly, the other by him, who in all things else was left a cypher, and in this, either by fear or advice filled up his number with *Mountford*, *Gloster*, and *Spencer*, which beside the weakning of his own part, won to these his late opposites and opinion of great interest, they had got into his favour. He hath now neither left him election of publike Officer nor private attendance, his halfe brethren and their followers he must despoil of all fortunes and exile by proscription under his own hand, commanding the processe *Pro transsectatione fratrum suorum*, to be directed to the Earle of Hartford and Surrey, and not to passe either money, armes, or ornaments *Nisi informa quam dicti comites inquirerent*, and after departure enjoyned the men of Bristow that they should not permit any stranger *Sive propinquos regis applicare in portu*, but so to behave themselves therein that as well the King *quam magnates sui eos merito commendare debeant.*

Thus we see how easily mens estates do change in a moment, and how hard it is to make good use of things ill gotten; and thus changing solid power into the rules of power, and these by popular elections, made the State beleeve that by this forme of limited policy they had utterly suppressed the minde of mankinde, for ever dreaming upon the imaginary humours of licentious soveraignty.

But it fell out nothing so, for now every man began to estimate his own

 worth,

worth, and to hammer his head upon all designes, that might enlarge his power and command, then began the great men to pull from the body of the countrey and regall soveraignty, such royall suitors as neighboured any of their own seats, whereunto they inforced the service, and as the Record saith, *Ad sectas indebitas & servitutes intolerabiles subditos regis compulerunt.* Thus raising indeed Mannours to become great Honours, and rending asunder the Regall Justice made themselves of so many subjects while they lived in duty, *totidem tyrannos*, as the book of Saint *Albans* saith, when they had left their loyalty *Magnas duxerunt magnates regni super subditos regis servitutes & oppressiones*, which they bore patiently, for excesse of misery having no ease but custome, made men willing to lay the foundation of servitude by the length of sufferance, which found no other ease nor end until the quiet of this Kings Raigne.

Cro. Ri. Albani.

Mountford, *Gloster*, and *Spencer*, the heads of this rebellious plot, having by the late provision drawn to the hands of their 24. Tributes of the People, the entire mannaging of the State, and finding this power too much dispersed, to worke the end of their desires forced again the King at London to call a Parliament, where they delivered over the Authority of the 24. unto themselves, and created a Triumvirat, *Non constituendæ resp. causâ*: (as they first pretended for their own ends) but to make a speedier way to one of them as it fatally did to become *dictator perpetuus*.

Io. de Wallen.

Ambition is never so high but she thinkes still to mount, that station that lately seemed the top is but a step to her now, and what before was great in desiring seemes little now in power.

These three elect new Counsellors, and appoint *quod tres ad minus alternatim semper in curia sint*, to dispose of the custody of Castles, *& de aliis omnibus regni negotiis.* The chief Justice Chancellor and Treasurer with all Officers, *maiores & minores*, they reserve themselves the choyce, and binde the King to this hard bargain, upon such strange security, that he is contented under the great Seal, and Oath, to loosen to them the knot of legall duty, whensoever he assumed to himselfe his regall Dignity. *Liceat omnibus de regno nostro contra nos insurgere & ad gravamen nostrum opem & operam dare si nobis in nulla teneremur.*

Ord. in Inter rec: Civ. Lond.

This progedy of fortune in whom she had set a pitifull example of her inconstancy, finding no part of his Soveraignty left, but the bare title, and that at their leaves beggeth succour of *Urban* the fourth against his disloyall Subjects: the Pope by Bull cancelleth his Oath and Contract, and armeth him with Excommunications against all those that turne not with speed to their due and old obedience; sithence, promises made by men that cannot say they are at liberty are light, and force hath no power to make just interest. These Lords on the other side that had imped their wings with the Eagles feathers, and like no gain, but what was raised out of the ashes of

Monarchy

Monarchy made head against their Soveraigne, and to mate him the better called in some French forces.

Thus the Commonwealth turned again her sword into her own bowels, and invited her ancient enemies to the fungrall of her liberty, so that it was not a wonder she did not at this time passe under a foraigne servitude, and though those men were more sensible of their disgrace, than others miseries, yet found they no better pretext for private interest than that of the publike, and therefore at the entry into this war, they cried liberty, although when they came nere to an end, they never spake once of it. At Lewis the Armies met where the King endeavoured a reconciliation, but in vain, for perswasions are ever unprofitable, when Justice is inferiour to force, the sword decided the difference, and gave the two Kings and their eldest sonnes prisoners.

The person aswell as the regall power being thus in the hands of *Mountford*, and *Gloster*, found neither bond of security, nor expectation of liberty, but what the emulous competition of greatnesse, which now began to break out betwixt these mighty Rivals gave hope of, for *Leister* meaning (by incroaching by his partner to himselfe, the person of the King and his followers the best portion of the Spoil, and to draw more fruit from this advantage, than it should in fellowship yield, dissolved the knot of their amity.

Equall Authority with the same power is overfatall we see to great a Nations, for to fit mindes to so equall a temper, that they should not have some motions of dissenting is impossible.

Mountford having thus broke all faith with his confederate, and duty to his Soveraigne, leaves the path of moderation and wisdom to come to the King by that of pride and distrust.

To him he telleth that his aymes and ends had no other object ever, but order of the State and ease of the People, that he did not in this carry affection against duty, but well knew how to rein his desires to his just power, and so no lesse to his Majesties content if he would be ruled, which was to command the Castles and Forts of his now opposites *Gloster* and the rest into his hands, it was hard to this King thus to take a Law from his inferior. But necessity in soveraigne affairs doth often force away al formability, and therefore those poor Princes who now at the victors discretion seemed to have been onely raised to shew the inconstancy of fortune and vanity of man, suted himselfe with incomparable wisdom to the necessity of the time: neither did humility now wrong Majesty, when there was no other meanes to contain spirits so insolent, but dissembling.

He therefore summoneth in his own person the Forts of his fastest friends to yield to his greatest enemies,

These he intreateth in shew to his lodging, but in effect his prison, and saw

 himselfe

himselfe forced to arme against his friends, and to receive new Law from him to whom he lately thought to give it. Thus *Leister* is become the dar-ling of the common rout, who easily change to every new master, but the better durst not sail along his fortune, by the light of his glory. Chrystall that fairly glistereth doth easily break, and as the assent of usurped Royalty is slippery, so the top is shaking, and the fall fearfull; to hold this man then happy, at the entry of his false felicitie, was but to give the name of the image to the metall that was not yet moulten. For by this the imprisoned Prince was escaped, and fast assured of *Gloster*, by the knot of his great minde and discontent, and both with the torne remainder of the royall Army, united, and by speedy march arrived (unlookt for) nere Eversham, to the armed troopes of the secure Rebels, whom they instantly assail, for it was no fit season to give time, when no time did assure so much as experience did pro-mise.

Spencer and other Lords of the faction made towards the Prince with the best speed of march, but could not break out, being hurried along the storme of the giddy multitude. Publike affection depends on the conduct of fortune, private on our carriage, we must beware therefore of running down steep hils with weighty bodies: they once in motion, *subsistere pondere*, steps are then voluntary. *Leister* at that instant with the King, and out of the tempest might have escaped if his carriage and hope had not made him more resolute by misfortune, so that he could neither forsake his followers nor his ambition. Thus making adversity the exercise of his vertue, ran and fell. Private cogitations make more or lesse of fortune, but thoughts we see once raised to the height of rule, are no more in our own power, having no mean to step upon between the highest of all and precipitation.

The King by this happy accident freed and obeyed, began to search the ground of his former miseries, and why that vertue and fortune that had settled and maintained so long under his ancestors, the glory of his Empire had cast him in his time off, and conspired with her enemies to her almost ruine, as if the genius of the State had quite forsaken her.

Here he findes his wastfull hands had been too quicke both over the per-sons and estates of his People, the griping avarice of his civill Magistrates, and lawlesse liberty of his martiall followers, the neglect of grace, and breach of his word, to have left the Nobility at home and necessity, his re-putation abroad, making merchandise of peace and war as his last refuge; so leaving his old allies became enforced to betake himselfe to persons doubtfull, or injured, and that by giving over himselfe to a sensuall security, and referring all to base, greedy, and unworthy ministers, whose counsell was ever more subtill than substantiall: he had thrown down those pillars of soveraignty and safety, reputation abroad, and reverence at home.

Ro. Pat. 53. H 3.

Croft. Albani

Io. de Tax. ster.

He therefore now maketh sweetnesse and clemency the entrance of re-

gained

gained rule, for the faults of most of the Rebels he forgot A gracious kinde of pardoning, not to take knowledge of offences, others he forgave that they might but live to the glory of his goodnesse, for the fewer killed the more remain to adorne his trophe. Tyrants shed bloud for pleasure, Kings for necessity; yet least his justice and power might so much suffer in his grace and mercy. Some few he punished by small fines, some by banishment as the guiltlesse, yet unpittied sonnes of the arch-traitor. Treason so hatefull is to the head, that it draweth (we see) the carriage of the innocent children into a lasting suspect, and what is suspition in others is guilt in them.

Upon the constant followers of his broken fortunes he giveth, but with more wary hand than before the forfeitures of his enemies. Immoderate liberality he had found but a weak meanes to win love, for it left more in the gathering than it gained in the getting, and his bounty bestowed without respect was taken without grace, discredited the receiver, detracted from the judgement of himselfe, blunted the appetites of such as carried their hopes out of vertue and service. *Claus. 22. 5 2. H. 3. m. 19.*

Thus at last he learned that reward and reprehension justly laid do ballance government, and that it much importeth a Prince if the hand be equall that boldeth the scale. In himselfe he reformed the naturall errours of his youth for Princes manners, though a mute Law have more of life and vigor than those of letters, and though he did sometimes touch upon the verge of vice he forbore to enter the circle. The Courts wherein at this time the fruits of good men did not onely by approbation but imitation receive true comfort and authority, for their crimes were now become examples and customes he purged severely, since from thence proceeds the regular or irregular conditions of the common state. Expence of house service he measured by the just rule of his proper revenues, and was heard often to say that his errors of waste had been the issue of the Subjects blood. The insolency of his Souldiers made lawlesse by the late libertie of civill armes he spendeth in forraigne expeditions, having seen that the quiet spirits underwent all the former calamities, and the others were never satisfied but in the miseries of innocents, and would if they had no other enemy abroad seek out one at home, as they had done before. *Cro. de Dunst.*

The rigor and corruption of these judiciall Officers, he examineth and redresseth by strict commission for the seem of their security became a murmur of his own cruelty.

The seates of judgement and councell he filleth up with men nobly borne, for such attract with least offence the generous spirits to respect and reverence, the inabilities he measureth not by the favour of private information as before but generall, for every man may in particular deceive and be deceived, but no one can all, nor all one. And to discover his own capacity

now

now and shew what part he meaneth to leave hereafter in all deliberate expeditions, he sitteth himselfe in councell dayly, and disposeth the affaires of most weight in his own person.

Councellors be they never so wise or worthy, are but as accessaries, not principall in sustentation of the State, their Office must be subjection not fellowship in consultation of moment, ability to advise, not authority to resolve: for as to live the Prince must have a particular soul, so to rule his proper and interne Councell, wit hout the one he cannot demeane truly, without the other he can never securely be a Prince; for it offendeth as well the minister of merit as the people, to force obedience to one uncapable of his own greatnesse and unworthy of his fortune.

This wonderous change to the generall State so helpelesse lately to move their former liberty that they sought now for nothing, but the mild servitude brought them home again to his devotion and their duty.

He that will lay (we see) the foundation of greatnesse upon popular love must give them ease and justice, for they measure the bond of their obedience by the good alwayes received.

This peace ever after attended his age and house, and he happily lived to fashion his successour, and to make him partner of his experience and authority, whose down hard education trained him from that intemperance which makes man inferiour to beasts, and framed him to affect glory and vertue which made him superiour to men. So that all the actions of his future Raigne were exact grounds of discipline and policy, who as he was the first of his name since the Conquest, so was he the first that settled Lawes and State, deserving to wear the stile of Englands *Iustin*, and the proud title to have freed the Crown from the subjection and wardship of his Peers, shewing himselfe in all his actions ever after capable to command, not the Realme onely, but the whole world. Thus do the wrong of our opinion more than our own discretions, make us sometimes both wise and fortunate.

FINIS.

England — Laws & Statutes, — VIII. 12

Briefe Collections

Magna Charta Offenda

OUT OF

Magna Charta:

OR,

The Knowne good old LAWES

OF

ENGLAND.

— John

Which sheweth;

That the Law is the highest Inheritance the King hath; and that if His Charter, Grant, or Pattent, be repugnant to the said Lawes, and Statutes, cannot be good, as is instanced in the Charter of *Bridewell*, *London*, and others,

By which it appeares;

That the King by His Charter may not alter the Nature of the Law, the Forme of a Court; nor Inheritance lineally to descend; nor that any Subject be protected from Arrests, Suites, &c.

Printed at *London*, for *George Lindsey*, and are to be sould at his Shop over against *London-stone*. 1643.

Briefe Collections

OUT OF

Magna Charta

OR,

The Knowne good old Law

O

ENGLAND.

Which sheweth;

That the Law is the high, & Inheritance

the King hath, and that if His Charter, Grant,

or Patents, be repugnant to the said Laws, and

Statutes, cannot be good, as is instanced in the

Charters of Bracknell, Leonard, and others.

By which it appeares;

That the King by His Charter may not alter

the Nature of the Law, the Forme of a Court;

nor Inheritance [illegible] to defend; nor that any

Subject be prevailed from Arrest, Sues, &c.

Printed at London, for George Lindsey, and are to be sold at

his Shop over against London-stone. 16[illegible]

Collections out of

MAGNA CHARTA:

OR,

The knowne good old Lawes of ENGLAND.

Inter Magnalia Regni; Amongst the greateſt and moſt haughty things of this Kingdome, as it is affirmed in the 19. *H.* 6. *Le ley eſt le plus hault*. Inheritance *q. le Roy ad, &c.* That is, the Law is the higheſt Inheritance that the King hath. *Magnalia Regni*, 19. H. 6.

For by the Law both the King and all his Subjects are ruled and directed.

The Maximes and Rules whereby the King is directed, are the ancient Maximes and Cuſtomes, and States of this Land. The Maximes to direct the King.

The Maximes. The Maximes are the foundations of the Law, and the full and perfect Concluſions of reaſon.

The Cuſtomes of the Realm. The Cuſtomes of the Realme, are properly ſuch things, as through much, often, and long vſage: either of ſimplicitie, or ignorance, getting once an Entrie; are entred and hardned by Succeſſion, and after be defended as firme and ſtable Lawes.

The Statutes of the Realm. The Statutes of the Realme, are the reſolute Decrees, and the abſolute Judgements of the Parliament eſtabliſhed by the King, with the common conſent of the three Eſtates, who doe repreſent the whole and entire Body of the Realme of *England*.

To the purpoſe of this diſcourſe, The law is: If any Charter bee graunted by the King, the which is repugnant to the Maximes, Cuſtomes, or Statutes of the Realme; Then is the Charter void, and it is either by *Quo warranto*, or by *Scire facias* (as learned men have left Preſidents) to bee repealed. As in *Anno* 19. *Ed.* 3.

19. *Ed.* 3.

A Kings Grant repugnant to Statutes &c. not good.

That a Kings Grant which is either repugnant to Law, Cuſtome, or Statute, is not good nor pleadable in the Law; See what Preſidents thereof have beene left by our wiſe Forefathers.

13. H. 6. 1 H. 2.

It is ſet downe in 13. H. 6. That King H. 2. had by his Charter granted to the Pryor and

Monkes

Monks of S. *Bartholomews* in London, that the Pryor and his Monks ſhould be as free in their Church as the King was in his Crowne.

Yet by this grant was the Pryor and his Monks deemed and taken to be but as Subjects, and the aforeſaid grant in that reſpect to be voide. For by the law the King may not any more diſable himſelfe of his regall ſuperiority over his Subjects, then his ſubjects can renounce or avoide their ſubjection, againſt or towards their King or Superiour.

You know that *Stacy* would have renounced his loyalty and ſubjection to the Crowne of *England*, and would have adopted himſelfe to have been a ſubject to King *Philip* of *Spaine*. But anſwer was made by the Court; That by the lawes of this Realme, neither may the King releaſe or relinquiſh the ſubjection of his ſubject, neither may the ſubject revolt in his allegiance from the ſuperiority of his Prince. *Stacyes*, example.

There are two notable preſidents in the time of King *Edward* 3. the which although they take place in ſome one reſpect; yet were they not adjudged of according to the minde of the King being the Grantor. K. *Ed.* 3.

That is, the King granted unto the Lord *William Mountague*, the Iſle of *Wight*, and that he ſhould be crowned King of the ſame. The L. *Mountague*.

And he alſo granted unto the Earle of *Darby* the Iſle of *Man*, and that he ſhould be crowned King of the ſame. The Earle of *Darby*.

Yet

8. H. 4. Yet theſe two perſonages (notwithſtanding the ſaid grants) were ſubjects, and their Iſlands were under the dominion and ſubjection of the King, and in that reſpect were the grants voide.

31. H. 6. It was ſpoken in the 8. H. 4. *Quod poteſtas Principis, non eſt inclusa legibus.* That is, a Princes power is not bounded with rules or limits of the law: howſoever that ſentence is ſo, the law agreed to the contrary.

The 31 H. 6. whereas it is agreed for law, That it is not in the Kings power to grant by his Charter, that a man ſeized of land in fee ſimple, may deviſe by his laſt Will and Teſtament the ſame lands to another, or that the youngeſt ſonne by the cuſtome of Burrough Engliſh, ſhall not inherit; or that lands being Frank fee, ſhould be of the nature of ancient demeaſne.

34. H. 8. 39. Aſſ. 4. 8. Or that a new incorporated towne, that an aſſize of Freſh force ſhould be uſed, or that they ſhall have toll, traverſe, or through toll, or ſuch like, &c. 37 H. 8. & 49. Aſſ. 4. 8.

See alſo a notable caſe agreed for law in 6. H. 7. where the Juſtices doe affirme the law to be, that Rape is made felony by ſtatute, and that the ſame by the law is not inquirable but before Juſtices that have authority to heare and determine of the ſame.

In this caſe the King cannot by his Charter make

make the ſame offence to be enquired of in a Law day; nor the King cannot grant, that a Leet ſhall be of any other nature, then it is by the courſe of Common Law: So thereby it appeareth; that the King may not either alter the nature of the Law, the forme of a Court, or the manner or order of pleading.

And in 8. *H.6.* it is agreed for Law; That the King may not grant to *I. S.* That *I.S.* may be judge in his owne proper Cauſe; nor that *I.S.* ſhall be ſued by an action at the Common Law, by any other perſon; nor that *I. S.* ſhall have a Market, a Faire, or a free Warrant in another mans ſoyle. *Anno* 8. H. 6.

And in the long Record by *Hill* the reverend Judge, it is ſaid for Law; That whereas the King hath a prerogative, that Hee ſhall have the worſhip of the body of His Tenants (although he hold of the King but by poſteriority) yet if the King grant over his Seigniory unto another with like prerogative (notwitſtanding any Poſteriority) the prerogative ſhall not paſſe: For (ſaith the Booke) the King by His Charter cannot change the Lawes. *Hill* Juſtice.

The ſame Law is; That the King cannot grant unto another the prerogative of *Nullum tempus occurrit Regi*; nor that a Diſcent ſhall not take away an Entry; nor a Collaterall Warrant ſhall not bind; nor that *Poſſeſſio Fratris* ſhall not take place; nor that the wife

ſhall

ſhall not be endowed of her husbands lands; nor that Inheritance ſhall lineally deſcend; nor that any Subject ſhall be under protection from arreſts, ſuits, and ſuch like, &c. Yet doe not wee ſee daily in experience; That whatſoever can be procured under the Great Seale of *England*, is taken *Quaſi ſanctum?*

And although it be meerly againſt the Laws, Cuſtomes, and Statutes of this Realme; yet it is defended in ſuch ſort, that ſome have been called rebellious, for not allowing ſuch voyd and unlawfull grants.

And an infinite number of ſuch like preſidents I could ſet downe to maintaine the aforeſaid argument, but theſe few examples ſhall ſerve for this time.

The authority of the Governours of Bridewell.

But now we have to ſee, if the ſaid Charter granted to the Citie concerning the authoritie of the Governours of Bridewell, ſtand with the Lawes, Cuſtomes, and Statutes of this Realme or not.

The effect of which Charter in one place is; That the Governours have authority to ſearch, enquire, and ſeek out idle Ruffians, Taverne-hunters, Vagabonds, Beggars, and all perſons of evill name and fame, whatſoever they bee, men or women, and then to ſend and commit to Bridewell, or by any other wayes or meanes to puniſh or correct them, as ſhall ſeeme good to their diſcretions.

Here

Here you see what the words of the said Charter are.

Now are wee to consider what the words of the Law be.

See *Magna Charta* of the Liberties of *England cap. 29.* Magna charta cap. 29.

No Freeman shall be taken or Imprisoned, or be Disseised of his Freehold, or Liberties, or free customes, or to be outlawed, or exiled, or any other wayes destroyed, Nor wee shall not passe upon him nor condemne him, but by lawfull Judgement of men of his degree, or by the Law of the land.

Now if we doe compare the said Charter of Bridewell with the great Charter of *England* both in matter, sense, and meaning, you shall finde them meerely repugnant.

In the said great Charter of *England*, in the last Chapter amongst other things, the King granteth for him and his heires, That neither he nor his heires shall procure or do any thing, whereby the Liberties in the said Charter contained, shall be infringed or broken.

And if any thing be procured or done by any person contrary to the premisses, it shall be had of no force or effect.

Here must you note also, That the said great Charter of *England* is not onely confirmed by the Statute of *Marlebridge cap. 5.* but also by many other Statutes made in the time of King Stat. of Malb. cap. 3.

Edw. 3. King *R.* 2. *Hen.* 4. *Hen.* 5. and *Hen.* 6. Amongst sundry of which Confirmations, I do note one above the rest. The which is An. 43. *Edw.* 3. cap. 1. The words are these *viz.*

King *Ed.* 3. *R.* 2. *H.* 4. *H.* 5. *H.* 6. Anno 43. *E.* 3. cap. 1.

It is assented and accorded, That the great Charter of *England*, and the Charter of the Forrests, shall be kept in all points: and if any Statute be made to the contrary they shall be holden for none.

Hitherto you see it very plainly, That procurement nor Act done either by the King or any other person, or any Act of Parliament, or other thing; may in any wayes alter or change any one point contained in the said great Charter of *England*.

But if you will note the words, sence, matter, and meaning of the said Charter of Bridewell; you shall finde it all meerly repugnant to the said great Charter of *England*.

I doe note one speciall Statute made in the said 43. yeere of King *Ed.* 3. the which if it be well compared to the said Charter of Bridewell, it will make an end of this contention.

The words are these, *viz.*

Item, at the request of the Commons, by the Petition put forth in this Parliament, to eschew the mischiefes and damages done to divers of the Commons by false Accusers, which oftentimes have made their Accusements more for envy sake and singular profit,

then

then for the profit of the King and his people, of which accused persons, some have been taken and caused to come, &c. against the Law.

It is assented and accorded for the Government of the Commons, That no man be put to answer without presentment before the Justices of the King upon Record by due processe, As by Writ originall, according to the old Law of the land, And if any thing from henceforth be done to the contrary, it shall be void in the Law, and holden for Errour.

As I said before, so say I still; If this Statute be in force, as I am sure it is; then is the Law cleare: That the proceedings in Bridewell upon the accusation of Whoors taken by the Governours of Bridewell aforesaid; are not sufficient to call any man to answer by any Warrant by them made, without Indictment or other matter of Record, according to the old Law of the land.

Such like Commissions as this of Bridewell is, were granted in the time of King *Ed.* 3. by especiall procurement, to enquire of speciall Articles, the which Commissioners did make their Inquiries in secret places, &c.

It was therefore enacted, Anno 42. *Ed.* 3. *cap.* 4. That from henceforth in all Inquiries within the Realme, Commissions should bee made to some Justices of one Bench or other, Anno 42. E. 3. *cap.* 4.

or Justices of Assize, or Justices of the Peace, with other of the most worthy of the Countie, &c.

By this Statute we may learne, that Commissioners of Inquities ought to sit in open Courts, and not in any close or secret place, and that their Inquirie ought to be by Juries, and by no discussion or examination.

Anno 1. H. 8. cap. 8. If you looke upon the Statute of Anno 1. H. 8. cap. 8. you shall there perceive the very cause, why *Empson*, *Sheffeild*, and others, were quite overthrown, the which was (as by the Indictments especially appeareth) for executing Commissions against due course of the Common Law, and in that they did not proceed in Justice according to the Liberties of the great Charter of *England*, and of other Laws and Statutes provided for the due executing of Justice.

There was a Commission granted forth in the beginning of the Raigne of Queene *Elizabeth* of happie memory unto Sir *Ambrose Cave*, Sir *Richard Sackvile*, and others, for the examination of Felons, and of other lewd persons. It so fell out, that many men of good calling were impeached by the accusation of Felons. Some great men and Judges also entred into the validity of the Commission; And it was thought that the Commission was against the Law, and therefore did the Commissioners give over the Commission, as all men know.

And

And whereas the Examination is by the Commiſſion referred to the wiſedome and diſcretion of the Governours of Bridewell, As touching this point, I find that the examination of robberies done by Sanctuarie men, was appointed to the diſcretion of the Councell, or to four Juſtices of the Peace; But this was not by Commiſſion, or by Grant, but by Act of Parliament, made Anno 22. *H.* 8. *cap.* 14. Anno 22. *H.* 8. *cap.* 14.

The Juſtices of both the Benches have uſed to examine the abilities and diſabilites of Attourneys, and by their diſcretions to place or remove them upon their miſdemeanours without any ſolemnitie of triall at the Common-Pleas or Law, And that is and have been done by the Treaſurer and Barons of the Exchequer touching their Attourneys.

But if you ſearch the cauſe thereof, you ſhall finde the cauſe to be done by the authoritie of Parliament. An. 4 *H.* 4. *cap.* 1. Anno 4 *H.* 4. *cap.* 1.

And whereas ſundry men are arreſted by *Latitat*, *Capias*, *Attachments*, and ſuch like Proceſſe whereof their corporall preſence is required, yet upon infirmities and other maladies, the Juſtices (having examined the matter) may by their diſcretions admit them to make Attourneyes.

But note you in this caſe, that all this is done by authority of Parliament. An. 7. *H.* 4. *cap.* 13. Anno 7. *H.* 4. *cap.* 13.

The Commiſſion of Bankrupts gives power

to their Commiſſioners to take order by their diſcretions both with the body and goods of the Bankrupt, and ſet the Bankrupt out of his houſe, and him to impriſon, and all this is referred to the diſcretion of the Commiſſioners; But this is by authority of Parliament. An. 13. *Eliz. cap.* 7.

Anno 13. *Eliz. cap.* 7.

The puniſhment and examination of ſuch as counteſeit Letrers of privie tokens, is referred to the diſcretion of the Juſtices of peace in every Counties But this is by Parliament. Anno 33. *H.* 8. *cap.* 1.

Anno 33. H. 8. *cap.* 1.

The examination of Riots, Routs, and ſuch like miſdemeanours in the Star-chamber, is referred to the diſcretion of the Iudges of the Court; But this is by Parliament. An. 3. H. 7. *cap.* 1. & An. 2. H. 8. *cap.* 20.

Anno 3. *H.* 7. *cap.* 1.

Anno 2. *H.* 8. *cap.* 20.

The examination of vnlawfull hunting in Parks, warrens, &c. is referred to the diſcretion of the Iuſtices of the Peace. And if the Offender deny his hunting, then it is felony. This is alſo by Parliament. Anno 1. H. 7. *cap.* 7.

Anno 1. *H.* 7. *cap.* 7.

The Rate, Taxation and puniſhment of ſervants, labourers, &c. of their wages, is referred to the diſcretion of the Iuſtices of Peace in every County, and Citie; but this is by Parliament. Anno 5. *Eliz. cap.* 4.

Anno 5. *Eliz. cap.* 4.

The examination of Rogues and Vagabonds with the forme of their puniſhment, is referred to the Iuſtices, but by Parliament.

The

The determination of all cauſes in *Wales*, is referred to be ended by the Kings Councell there eſtabliſhed, by their Wiſdomes and diſcretions; but yet this is by Parliament.

The Grant of the Pluralities, *Tot quots*, Qualifications, Diſpenſations, Licences, and Tollerations, is referred to the diſcretion of the Arch-Biſhop of *Canterbury*; but this is by Parliament.

The dealings and examinations of High Commiſſioners are authorized altogether by Parliament.

And to be ſhort, you ſhall find in the great volume of the Statutes, neere the number of fortie Acts of Parliament, that doe refer the examination and puniſhment of Offenders to the wiſdome and diſcretion of the Iuſtices.

Whereupon I doe note:

That if the King by Prerogative might have done all things by Commiſſion, or by Charter; That it had been in vaine to have made ſo many Lawes in Parliament for the ſame. Nota.

And to make the Law more manifeſt in this queſtion, In ann. 42. Ed. 3. lib. Aſſiz. 11. 5. A Commiſſion was ſent out of the Chancerie to one I. S. and others, to arreſt the body and goods of A. B. and him to impriſon; and the Iuſtices gave judgement, that this Commiſſion was directly againſt the Law, to take any ones body without Indictment: and therefore *Ann. 42. E. 3. lib. Aſſiz. 11. 5.*

they

Nota. they took the Commission from the Commissioners, to the intent to deliver the same to the Anno 14. E. 3. Kings Councell, *Quod nota*.

And I doe also find in the 24. yeere of King *E.* 3. this president, That a Commission was granted to certaine persons, to indict all those who were notoriously slandered for any felonies, trespasses, or for any other misdemeanors, yea although they were indicted for the same.

And it was adjudged that this Commission was directly against the Law.

And thus I doe conclude upon the whole matter.

That the Commission of Bridewell would bee well considered of by the learned Councell of the citie: For I do not think to the contrary, but that there bee learned, that by their great knowledge in the Law, are well able either in a *Quo warranto*, or any other action brought to defend the same.

FINIS.

Numb. 48. 13

THE KINGDOMES Weekly Intelligencer:

SENT ABROAD

To prevent mis-information.

From Wednesday the 13. of Mar. to Thursday the 21. of Mar. 1643.

THe newes out of Warwickshire is this (confirmed by Letters to my Lord Generall) That Colonell Berre sent out a party of two hundred horse commanded by Major Bate towards Stratford upon Aven, to discover the enemies Quarters, and to beat them up, if he saw cause, which accordingly he did, and fell upon the Earle of Northamptons Regiment of Horse, and two Companies of Foot, and tooke the Earles own Colours, and another Colonells Colours, and two Colours of foot, eighty horse, and divers prisoners.

The newes from Sea, is likewise good: The Relation it self as it was sent up from Captaine Jordaine, who did that good service; I shall give you.

February 19. 1643. A Squadron of ships went to Garnesey, to beat of the Earle of Marleborough.

The Earle was gone ten dayes before to Jersey to get Souldiers, which he could not effect.

The Lilly Friggot was sent to discover, but found him not.

A Proposition was made to assault Garnesey Castle, which was done by men spared out of the severall ships, with the losse of two, and some wounded.

March the third they had notice of the said Earle his being at Saint Malloes, they set Saile to Cape Tryhaile, whence they chased two Vessells.

The biggest steering towards Saint Malloes they took, she sometimes belonging to Lime, and being bound for Topsham, laden with Canvas cloth, Wine, &c. Of burden one hundred and ten Tunnes, and thirteen piece of Ordnance.

The other Vessell was left to Captaine *Thomas*, who forced her on shoare, and the next day they got her off, being laden with Canvas, and belonging unto, and bound for Topsham, of thirty six Tunnes; she being shot between winde and water, they unloaded her goods into their own ships.

The next day plying of the Cape, they took two Barques of Topsham, laden with Wollen cloth, Iron, Traine oyle, &c. bound for Saint Malloes, of thirty Tun a piece, and of value able to defray the charges of all the ships then in company for the last yeares imployment, the Sea mens thirds deducted.

Riding there under the Cape, divers Merchants came aboard, whereof some were well affected to the Parliament, who declared that the Earle would not come forth, while their ships road there: And that the French took their staying there, as discourteous.

They therefore framed a Letter to the Governour, importing that their Commission was onely to pursue the Earle of Marlebrough, and if his stout carriage would honour them to come forth and give them fight, their abiding there would be at an end, their intentions being not to prejudice the Trade or peace of that Kingdom.

They

They sent verbally challenged to his Lordship, that it would turne to his dishonour to moare himselfe in harbour and see his friends taken, yet he stirred not. Necessity at last forcing them to ply to *Jersey* for supply of necessaries, they kept Scouts abroad to wait his comming out.

And two dayes afterward espyed his Fleet to Lee-wards foure Leagues, they bearing towards him, he steared for *Jersey*. And Captaine *Jordaine* comming within shot (which was all the honour his Lordship would do him) gave him a Broadside.

The Earle put into Jersey, (where in respect of the danger of the Coast) he could not then be followed.

And after the Lieuenant Governour of Garnesey, informing the Captaines that he had seen the Earle to Wind-ward of that Iland, they set sayle to Lee-ward of the Iland to meet his Lordship at the other end, but he kept the wind, and so they lost sight of him.

From Sunderland by Letters dated the twelfth of March, it is thus certified, That Generall *Lesley* is at Sunderland, and three of the English Commanders, *viz.* Sir *William Armyn*, Mr. *Darley*, and Mr. *Barwis*, to reside with the twelve thousand on this side Tyne; that Mr. *Hatcher*, Mr. *Fenwick*, and the other Commanders, are on the Northside of Tyne, to reside with that part of the Scotch Army.

That they came over Tyne without any opposition at severall places, about Bywell, Ovingham, and those parts.

They marched thence to Newborne and Stella, without opposition.

From thence they marched over the River of Darwent, which was swolne high with a sudden thaw, but had no opposition, and came to Chester in the street, and that night got

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FOXING

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over the River, were at Newbridge without the least oppo-
sition.

The next day they marched to Sunderland with the Vanne of their Army, quartering their men at Lambton, Lumley, Moreton and Chester: leaving about six Regiments on the North of Weare, to stop passages betweene Durham and Newcastle, and to secure the Colemines at Wickham.

The Earle of Newcastle retreated to Durham, and on the fifth of March advanced towards the Scots Army at Sunderland, within three miles of the Towne. The Scots drew out, put themselves in Battalia. Both Armies stood so all day long, and lay in the fields all the night, within a quarter of a mile each of other.

The like they did the next day and next night after, in a great show, which so wearied out Newcastles Army, that his men would ride away, and he was forced to retreat to Durham.

The reason why they met not, was their striving for to keep the advantage of ground each had got, and the great disadvantage they had that first entered the low, the narrow Lane to charge.

The twelfth of March the Scots advanced towards Durham: the issue of that next week.

Durham is situated on the River Weare which runs about the Cathedrall, and Prebends houses, and Castle, almost round,

round, in compasse like a Horse-shooe, which place is fortified, and may hold out for a time, though the Towne it selfe is not tenable, nor fortified.

From the North of Ireland it is certified, that if there be not provisions of cloathes and victuals sent to the *Brittish* and Scottish forces; not only they, but all the Inhabitants would leave that kingdome, except the Garrison Townes, in number 40000 will come over that are distressed.

There is a Messenger come to towne which came from Newarke on Monday last, who informes, that the Enemy sallied out of town at the relieving of a Watch, and tooke the fresh relefe at an advantage, and surprized two hundred of them, being of the associated forces under Sir *Miles Hubbard*.

The same Messenger (which is confirmed by another) brings word of Prince *Rupert* his facing Tamworth, of Sir *Charles Lucas* and *Hastings* joyning forces together neer Louthborough, of the Skirmish betweene the Lord *Grayes* forces and Sir *Charles Lucas* at the bridge at Louthborough, where the enemy was beaten off with a disorderly retreat: during which skirmish *Hastings* faced Leicester, took some Ministers and carrell, and retreated to Ashby de la Zouch, whither Prince *Rupert* is said to come, with two thousand foot, two thousand horse and Dragoones, and fourse Drakes, as two of his owne souldiers runne from the Enemy to the Parliaments forces affirme.

The

The Messenger that comes from Newarke informes further, that they are within Pikes of the Towne, that they are able to make good the siege, and spare three thousand Horse and foot to joyne other Forces, to oppose Prince *Rupert*, coming to releeve the Towne, to whom the Queene hath writ twice to engage his honour to save Newarke.

Whereas you heard formerly of eleven Troops of the enemie taken by the valiant Gentleman Colonell *Lambert* in the West Riding in Yorkshire: It is since confirmed, though in number they contained but two hundred and foure score horse; Divers men of quality were taken prisoners, whereof two Northerne Knights were taken, Colonell *Vavasor* and Sir *William Fraer*.

By the next expect to heare some newes from the West, for Sir *Ralph Hopton* before the end of this week must fight or retreat.

For the newes from Oxford, they are either very strong, or in reputation would be thought to; this appeares by the Votes which have passed the pretended House of Commons, there (though not unanimously assented unto by the Lords) that this Parliament assembled at Westminster (whom his Majestie is sworne to maintaine by a law consented unto by himselfe) are traytors, and ought to be so proceeded against.

It fell out very unluckily, that just at the same time when the Parliament had voted to prepare grounds for happy and safe peace; that this ob-

struction

struction should fall out in the interim; but it is no marvell these Votes was sent them from the Junto, and a private intimation was given they must passe.

The Ambassadours from the high and mighty States of the united Provinces have presented a paper to Monsieur *Lenthall*, as Speaker of the Commons house of Parliament, but the words being in another language then their own, & of a dubious sense, especially in the full acknowledgement of the Parliament at Westminster to be the Parliament of England; they have committed it to the consideration of the Committee of both kingdoms to the end a speedy answer may be returned to the States Embassadours, who carry themselves with so much respect to the Parliament.

I had thought to have given some account of the Archbishop of Canterbury his triall, but so many have preceded me in their Relations, that I omit to say much, yet this; That he much insisted upon this point, that he had never read or heard, that to repaire Saint *Pauls* was accounted *high Treason*, or to remove a few houses about *Pauls*, because they had most sinfully built houses of office on *holy* and *consecrated* grounds, was accounted *high Treason*, or that the removing of a few Milleners and Stationers in Cheapeside to the end, that for the decency of the City, none but Gold Smiths should live in the Row at Cheapside, was *high Treason*.

If his Grace consider, that the demolishing of

sixty

sixty houses, and turning out the families by an order at Counsell board, without their consent is against the *knowne Lawes* of the Land, and that it is against the Law of God, by oppression to gaine charitable contribution, and if he consider that to undo severall families in Cheapside; by imprisoning them for decency sake, is against Law, and if he consider his own project in his Diery, to compel two shillings nine pence in the pound to the Clergie in London, and but consider all the Orders and Warrants to which his hand is produced, for committing, imprisoning, close imprisoning, banishing, and sentencing, and dissolving of all Parliaments, all these put together, wil prove not petty Treason, but high Treason, being an absolute endeavour to subvert the fundamenall Lawes.

Printed according to Order for *Robert White.*

Five Votes of the New-nothing at Oxford.
The E. of Northampton's Regiment routed.
A skirmish between Col. Wilmot, and the L. Grey's forces.
Pr. Rupert advanced towards Newarke.

Numb. 43

Lord Digby.

Mercurius Civicus, LONDONS INTELLIGENCER:

OR,

Truth impartially related from thence to the whole Kingdome, to prevent mis-information.

From *Thursday March* 14. to *Thursday March* 21. 1643.

THe Ammunition intended for Glouceſter, which we acquainted you the laſt weeke, was to be ſent with a convoy from Warwicke, by reaſon of the great party of the enemies who are drawne forth from their ſeverall Garriſons to intercept it, cannot as yet be ſecurely conveyed thither. Col. *Maſſie* having alſo ſent an expreſſe to the Earle of *Denbigh*, Sir *Tho. Fairfax*, and

Col. *Beere*, that he is able to keepe the Towne for six Monthes, admitting it were closely besieged, and that therefore if any designe or opportunity were offered, they would pursue that. Since which expresse sent from Col. *Massie*, neither of those valiant Commanders have been without action, for confirmation whereof, besides their former services lately imparted, I am particularly advertised by severall Letters, that on Friday last March 13. that valiant Commander Col. *Beere* having intelligence of a Regiment of the E. of *Northamptons* quartered at Cambden in Glocestershire, drew forth a party of Horse, who fell upon the enemy there, routed the Regiment, tooke 80 Horse, about 10 Officers, 2 Colours, an hundred prisoners, much Armes and Ammunition, and pursued them as farre as Burford in Oxfordshire, and afterwards brought away their prisoners and booty safe to Warwicke.

It was also advertised Wednesday last, that Col. *Massie* had lately issued out of Glocester, and fell upon the enemies Quarters neere Berkley-castle, where he tooke 50. of them prisoners, and 80. of their horse, and brought them safe to his Garrison in that City. Which successfull actions of our forces in those and other parts, with small parties, should be an encouragement to the whole Kingdome, especially the City of London, to use their utmost endeavours for the supply and recruall of the Parliaments Armies in all parts, especially by providing a compleat and considerable number of Horse, which may be ready to follow the enemy upon all occasions for the putting a period this Summer, if by any meanes possible, to these intestine differences, to the overthrow of the adverse party, and prevention of the future calamities of pestilence and famine, which (if the warres be long protracted) will unavoydably ensue. The season of the yeere and the condition of the enemy, and many other opportunities being strong inducements, as well for our Armies and Souldiers to performe their service and endeavours, as for all others who have either ability or authority to expedit the obtaining of Horses, Armes, Ammunition, and Money (the sinewes and nerves of warre) for their supply.

In the next place, I shall give you a briefe account of the triall of the Archbishop of Canterbury on Munday last, and shall not mention any thing of the three daies proceedings against him the last weeke, in regard they have been already imparted. Munday March 18. the Archbishop was againe brought to the Barre, the charge that day managed

managed by those two learned Lawyers, Serjeant *Wild* and Mr. *Maynard*, was, his endeavour to make an Order at Councell-Table equall with an Act of Parliament; and therein he did endeavour to subvert the fundamentall Lawes of the Land. For the demonstration whereof there were severall witnesses examined before the said Archbishop, and particularly, severall witnesses concerning his causing the houses about *Pauls* Church, being in all 65. to be pul'd downe and demolished, for the repaire thereof, and the defacing of Saint *Gregories* Church, by which meanes there was neither preaching nor prayer there for many weekes together nor ever since.

2. Also others concerning his procuring Orders from the Councel-Table for the severe persecution of Mr. *Foxley*, who for no offence at all proved against him, was for above 20 weekes detained close prisoner by the Archbishops meanes, in a Roome not above three yards square, where neither his wife nor any of his friends were permitted to come unto him.

3. Concerning Mr. *Burtles* house in Goldsmiths-row in Cheapside.

4. The proceedings against Mr. *Prynne*, Mr. *Burton*, and Dr. *Bastwick*.

5. Mr. *Bond* and Mr. *Arnold* were examined, who at large related the severall illegall practices of the said Archbishop, to have their Brewhouses at Westminster pull'd downe, under pretence that they burnt Seacoales, which offended his Majesties Houses at St. *James* and *Whitehall*; and how after many prosecutions of the said *Bond*, he had inforced him to enter into bond for the payment of 1000 pound towards the repairing of *Pauls* Church. He also engaged him to goe to the Queen-mother at St. *James*, where, under the pretence that he might make his peace with her, meanes was used by two of her Gentlemen to seduce the said *Bond* from his Religion. And when he had drawne up a petition to be presented to his Majesty for redresse therein Sir *Edw. Powell* was not permitted to deliver it, by reason of the opposition of the Archbishop.

After which his little Grace made his answer at the barre, the chief part whereof did insist in affirming, that though his hand was at such Warrants which might beare that construction, yet there were other Lords hands at it, and therefore it was the act of the Board, and not his act simply.

The Charge concerning Mr. *Prynne* was so home, that he could not speake any thing in his own defence, save onely, that he did not

that day that he was ſentenced to loſe the remnant of his Eares, give any ſentence againſt him; and yet it was evidently proved, that his little Grace cauſed him, as alſo Mr. *Burton* and Dr. *Baſtwicke*, to be ſent into 3 remote Iſlands, and there to be kept 3 yeeres cloſe priſoners, not permitting their wives or friends, upon paine of ſevere imprisonment, to come ſo much as to viſit them.

Concerning the pulling downe of the houſes about *Pauls*, the Biſhops anſwer was, that the broad Seale of *England* gave them power to pull them downe; ſo that it was not onely the power of the Councell-Table, but of the broad Seale of *England*; beſides, the worke being of ſuch conſequence, roome muſt be made, or elſe nothing could be done in it. That he had the copy of a Record in the time of *Edw. the* 3. which he could produce to their Lordſhips, (if it were not taken away with other things,) whereby it appeared, that the Church-yard-wall extended beyond the houſes where the Drapers are now; and that whereas upon ſome occaſion a kind of Chimney or Shed was ſet up againſt it, it was in thoſe daies preſented as a nuzance, and the cauſe tried in Weſtminſter-hall.

Concerning the Brewhouſe, his little Grace anſwered, that *Bond* was not troubled by him, but by Sir *I. Banks* His Majeſties Attorney, who proceeded againſt him in the Kings behalfe, in the Exchequer chamber.

And concludes with theſe words: My Lords, I humbly beſeech you, that I may have liberty, now my anſwer is paſt, to have my Counſell come to me.

Then Mr. *Maynard* replied: My Lords, that which was ſaid to the buſineſſe concerning *Pauls*, to ſhew the number of the houſes, the pulling down of the Church, and the conſequence of that, his Lordſhip cannot deny it, in regard that he complained to the Councell-table, that he was oppoſed in that worke, however the Councell-table had not power to pull downe mens houſes; but that theſe Orders came from the Councell-table, yet ſtill the Archbiſhops hand was firſt, and he was the procurer of them.

That if there ſhould be a dormant Record (as the Biſhop ſaies) in *Edw. the thirds* time, it were not a ſufficient warrant for the Councell-table to pull down mens houſes, and demoliſh mens free-holds; for by the ſame reaſon the whole row of Drapers ſhops about the Church yard might be puld down; the queſtion being not of the neceſſity of the

the repairing the Church, but concerning the demolition of the houſes when they had ſtood there many of them above 60. yeeres.

Concerning the Brew-houſes, he obſerved: That when the Brewer had gotten His Majeſties grace and pardon, if he had offended; it being made knowne to the Biſhop, he anſwered, he would take another courſe with him; whereupon that proceeding in the Exchequer by way of information followed, and therefore there was a miſtake in the defendants defence.

When had yeelded to the demand of 1000 pound, rather then he his houſes ſhould be puld downe he was to waite upon the Queen-mother, and when he did, he was tamperd with in Religion; which whether it was the Archbiſhops intention or not, it was not his part then to ſay, but (he ſaid) there would come a time, when ſomething would come in queſtion in point of Religion, but that time is not yet come, but the iſſue is thus: That he was tampered with in Religion, and his houſes puld downe, becauſe he would not yeeld to their deſires; and that the Archbiſhop was the firſt ſetter on of this worke. So much for *Bonds* teſtimony.

Arnold doth depoſe in a caſe of the like nature, That when he offered to pound, the Biſhop ſaid 20 pound was little enough; and when both of them did not burne Sea-coale (the Sheriffe, when he was there, not ſeeing it) ſo that it did not appeare at all; but be it one way or other, what uſe was made of this money, *cui bonum*, it was to give ſo much money to *Pauls per annum*. So that it appeares to be the Biſhop that projected that deſigne.

After this Serjeant *Wild* deſired their Lordſhips that he might obſerve ſomething concerning the buſineſſe of Mr. *Prynne*, &c. That the Biſhop ſuppoſes the puniſhment to be inflicted upon a ſentence in Star-chamber, and therefore he ſhould not be charged with this as a particular act of his owne; and in his owne booke of his Speech made in Star-chamber upon occaſion of that ſevere ſentence, he denies to have any vote in that buſineſſe, and becauſe it did reflect upon himſelfe he did forbeare to give that vote; yet it is obſervable that he came to ſee that buſineſſe done, and that he did give their Lordſhips thankes, and a great deale of hearty thankes, and did owne their proceedings as his owne.

He further obſerved, 1. That this act of baniſhment was againſt the Law of *Magna charta*.

2. That

2. That it was such a kinde of banishment that could not be paralleld.

3. That it was against the Law of God and nature too, that a mans wife should be kept from him, and not permitted to land upon the same shore, (a thing not denied to the very beasts.) All which, and severall other circumstances which he at large expressed, did aggravate the offence and declare it to be of a most horrid and pernicious nature.

Upon the conclusion of this Speech, the Archbishop againe desired his Counsell might be permitted to come to him.

After which he was commanded to withdraw, and his further triall is adjourned till Friday next, *March.* 22.

On Tuesday March 19. At a Conference between both houses of Parliament, Mr. *Liste*, a member of that honourable house of Commons imparted the desires of that House to the Lords: That Sir *W. Waller* might have the sole power to conduct and dispose of the forces raised in the associated Counties of *Kent*, *Sussex*, *Surry* and *Hampshire* in the absence of the Lord Generall, according to the power granted to the Earle of *Manchester* in the seven associated Counties, and severall reasons were then tendered to their Lordships for their concurrence with them. All which are referred to their Lordships further consideration.

Sir *Wil. Waller* is now advanced towards *Winchester*, neere which place, *viz.* on *Tichburne*-downe the *London*-regiments and Sir *Wil: Belfore* are to meet him. He is by the report of those who came from his Army on Friday last, neere 5000 strong, besides the *London*-regiments, and the Forces under the command of Sir *Wil. Belfore*, who hath also 4000 Horse and Dragoones. To which also the Forces of Horse and Foot which are to be raised out of *Kent*, *Sussex*, *Surry* and *Hampshire*, are to be joyned, 500. horse and 1200 foot, some of which are already come out of *Kent*, and the rest are speedily to advance towards him. And this present Thursday, *March* 21. there is a solemne day of humiliation kept at *Martins* in the fields to implore the Divine Majesty to prosper them in all their actions and enterprises.

As both Houses of Parliament here are so sedulous and desirous of peace, that they had resolved that some Propositions should be sent His Majesty for that end: so on the contrary side the Junto, or pretended

tended Parliament at *Oxford*, as an interruption to frustrate their expectations of peace, have passed these Votes following:

Resolved upon the Question, *That the Lords and Commons now remaining at Westminster, that have given their Votes or Consents to the raising of Forces under the command of the Earle of Essex, or have been abetting, aiding, or assisting thereunto, have levied and made war against the King, and are therein guilty of High Treason.*

Resolved, &c. *That the Lords and Commons now remaining at Westminster, which have given their consent, or have beene abetting or assisting to the present comming in of the Scots into England in a warlike manner, have therein committed High Treason.*

Resolved, &c. *That the Lords and Commons now remaining at Westminster, that have given their Vote or Consent for the making and using a new Great Seale, have thereby counterfeited the Kings great Seale, and therein committed High Treason.*

Resolved &c. *That the Lords and Commons now remaining at Westminster, who have committed the crimes mentioned in the three former Votes, have therein broken the trust in them reposed by their Country, and are to be proceeded against as Traitors to the King and Kingdome.*

Resolved, &c. *That all the endeavours and offers of Peace and Treaty, made by his Majesty by the advice of the Lords and Commons of Parliament assembled at Oxford, have beene refused and rejected, by the Lords and Commons remaining at Westminster.*

The House of Commons have ordered, That these Votes be inserted into a Declaration to the Kingdome to undeceive the people, and to satisfie them how averse the Oxford party are to a reall and setled Peace, what specious pretences soever they may sometimes shew for their desire thereof.

On Wednesday *March* 20. A messenger came to the Parliament out of *Leicestershire*, who informed them of the affaires in those parts, which were to this effect: That on Munday last March 18. Col. *Hastings*, Col. Sir *Charles Lucas*, and Col. the Lord *Wilmot* faced that Towne with 2000 Horse, and 2000 foot, from whence they marched towards *Newarke* (intending to relieve it) but that in their march a party of 500 of them being sent to obtaine a bridge, over which they must of necessity passe, were met by a party of 300 of the L. *Grays* forces, who charg'd upon them, and after a short incounter routed them, tooke some prisoners, and slew many of them,

Pr. *Ru-*

Pr. *Rupert* (by a late vote of the New-nothing at *Oxford*) is appointed to joyn with them for the reliefe of *Newarke*, who should in all make up full 6000 men. He faced *Tamworth* upon the Lords day last with 2000 Horse and three Drakes, his Foot being most of them Welsh and Irish, were sent before with Col. *Wilmot*; and on monday he was at *Lutterworth* 12 miles on this side *Leicester*, and on the Tuesday following they were to march towards *Newarke* upon the foresaid designe. They have many brave horses, but most of them both horse and foot want Armes; some of them having a Pistoll, but wanting a Sword; others who have Swords want Pistols.

Sir *J. Meldrum*, and the forces out of Lincolnshire, Nottinghamshire, Derbishire, and of Norfolke and Suffolke, under the E. of *Manchester* are drawing up together, and intend to interrupt them in their passage; which if they effect, they make no question but *Newarke* will be surrendred unto them within these 4 or 5 daies at furthest. As for the surprisall of some of them by reason of their lying in their Trenches with their matches unlighted, it is not so considerable as it reported, in regard they had not above 80 men, and some few Cattell and Sheepe taken by the *Newarke* Cavaliers; which they make no question to be shortly possessed of.

This day we had also intelligence, That Serjeant-Major *Purefey* had lately sent out a party from Coventry towards Stow, who fell upon the enemies Quarters, tooke a Colonell, a Lieutenant colonell, fourty horse, and sixty prisoners.

From the Scots Army we have no certaine Intelligence since the 11. instant, when we were advertised that Generall *Lesly* and the Commissioners were at Sunderland, six miles on this side Newcastle; that the E. of Newcastle was gone with a great party of his Army towards Yorke, but had left another party to make good the passage over Teez, where (as we are this Wednesday informed) there hath beene some skirmish betweene them and the Scots, and that they have at least gained the passage, with some losse on both sides.

This day the funerall Obsequies of the religious and vertuous Lady the Countesse of *Kent* wife to the right honourable the now E. of *Kent* were solemnized; she was brought in a sumptuous and magnificent manner from the said Earles house in *Covent-garden* unto *Westminster-Abbey*, attended by many of the Members of the honourable Houses of Parliament, and other worthy personages. Before which honourable Assembly there preached Dr. *Thomas Temple*, upon *Phil.* 3. 20. And after the conclusion of the Sermon she was honorably interred in the said Abbey.

Printed according to Order.

London, Printed for *Thomas Bates*, and *J. H. J.* 1643

K. Phlondon Special Parlgm A Number 15/12

CONTINVATION

Of certain Speciall and Remarkable passages informed to the PARLIAMENT, and otherwise from divers parts of this Kingdome, from Thursday the 14. of *March* till Thursday the 21. of *March*. 1642.

Containing these Particulars, viz.

1. Five severall Votes of the Anti-Parliament at *Oxford* concerning the proceedings of the Parliament here, shewing how farr the said Votes doe concurre with the late overtures of Peace sent from *Oxford*.
2. A true relation of Sir *William Wallers* Mustering of his Men, and his advanceing towards the enemy, with what Ordnance and Ammunition is going downe to him.
3. A punctuall relation of the whole charge against the Arch-Bishop of *Canterbury* on Saturday and Munday last, concerning *Paules Church*, and in the case of Master *Pryn*, Master *Burton*, and Dr. *Bastwicke*, with other proceedings therein.
4. The Arch-Bishops reply to the said charge and the Answere of the Committee of the House of Commons thereunto.
5. A true relation of the state of the siege at *Newarke*, and of some misfortune which lately befell our forces there.
6. Of a great victory lately obtained by Colonell *Beere* against Colonell *Hastings*, and what Colonell *Hastings* did thereupon.
7. An Ordinance of Parliament for making Sir *William Waller* Commander in cheise of the Westerne forces, and how the Parliament proceeds therein
8. Of certain propositions of peace presented from the States Embassadours to the Parliament, and some proceedings of the Houses thereupon.
9. A relation of some late newes out of *Ireland*, and the comming over of more of the rebels into *England*.
10. A true relation of the proceedings between the Scots and the Earle of Newcastle, and the Scots advance Southwards.
11. Of Prince *Ruperts* advance towards *Newark*, with the number of men, horse and ordnance he hath with him, and what his designe is.

London Printed for *F. Coles* and *F. Leach*, & are to be sold in the *Old-Bails*

A CONTINVATIONOF Certaine Speciall and Remarkable passages informed to the Parliament, and otherwise from divers parts of this Kingdome.

From Thurſeday the 14. of *March.* till Thurſday the 21. of *March.* 1643.

WHen Number was not invented and figures rare, it was the cuſtome amongſt the Ancient Romans upon the Ides of *September*, to drive a naile into the Doore of the Temple, as well for direction of the preſent age, to calculate the time from the building of the ſaid Temple, as for the uſe and admiration of future times.

Methinks that in every weekes Paſſages, diverſe things preſent themſelves to the publique view which taking impreſſion, and compriſed together, may not only ſerve to give ſatisfaction to the people, when ſuch accidents hapened, but perpetuate to all poſterity the miraculous preſervation of this Kingdome from the malice of all the inveterate Enemies of the ſame.

I beleeve it is not unknowne to all Intelligable perſons, that many preſſing overtures of an inclination to Peace, have lately beene ſent from *Oxford*, but by that which is nowcome to our hands concerning the proceedings of the Anti-Parliament there, we may eaſily perceive that a Serpent is ſtill under that leafe, and the Plott little leſſe dangerous, then the miſcheiſe which was like to enſue, when in the time of a treaty the Cavaliers ſhewed their cruelty at

Bramford

Stamford, and intended to invade this City, for while they labour to perswade people that they endeavour after Peace, the Votes of the Assembly at *Oxford* were as followeth.

1. That the Lords and Commons remaining at *Westminster*, which have given their Votes for the raising of forces under the Command of the Earle of *Essex* or have beene aiding or assisting thereto have levyed Warre against the King and are guilty of high Treason.

2. That the Lords and Commons which have beene abettors or given their consent to the comming in of the *Scots* in a hostile manner have therein committed high treason.

3. That the Lords and Commons now remaining at *Westminster* which have given their Vote or consent for the making of a new Broad Seale, have thereby counterfeited the Kings Seale, and therein committed high treason.

4 That the Lords and Commons which now remaining at *Westminster* that have involved themselves in the former Votes, have broken the trust reposed in them, and ought to be proceeded against as Traytors to the King and Kingdome.

5. That the offers of Peace made by his Majesty with the consent and advice of the Lords and Commons of Parliament at *Oxford* have beene refused and rejected by the the Lords and Commons remaining at *Westminster*, whether these Votes do concurre with a reall inclination to Peace, I leave to the meanest capacity to Iudge when that during the time when they strive to deceive the people under a pretence of Peace a few Delinquents, Runagadoes, and Apostates, shall sitt and vote against those which under God must be the instruments of a happie Peace, and tranquility in this Kingdome, this present Friday hath produced letters from Sir *William Wallers* quarters neere *Chichester*, which certifie us that since Sir *Williams* comming downe to the Army, there hath beene a Generall Muster, and the Souldiers having received pay, he is now drawing out his forces towards *Pettersfield*, which is on the edge of *Sussex* neere *Hampshire*, and it is thought that he will march towards *Winchester*, where for the present Sir *Ralph Hopton* keepes his Randevouze and for the better expediting of the Westerne service,

two gallant peeces of Ordnance fit for batery, with divers Carriages and ammunition, are forthwith ordered to be conveyed from hence unto him.

The Archbishop of *Canterbury* hath often times been at the House of Peeres upon his triall, and it hath plainly appeared in many particulars, how farre the lawlesse rage of his impetious spirit hath tyrannized over the estates and persons of his Majesties good subjects, having gotten the Raignes in his owne hands, whereby hee endeavoured to compell all that would not plow with his Heifer (the Prelatical Hierarchy) to exile, or endure the Curb, and Champ upon the Bit. And now methinks I see him standing (as he did on Saturday last) at the Barre of the Lords House, with audacious confidence and boldnesse.

At which time divers matters containing a principall part of his impeachment, were fully proved against him; which in regard I find some pennes that speak thereof, fall short, or want Ink, I shall be the fullet in this Relation.

One thing charged against him, was in the case of Sir *John Corbet*, who for opposing of a new officer forced upon every County (to their damnidge and vexation) was sent for to the Councell Table: And Sir *John* desiring to have the benefit of the Petition of Right, it being against the said petition, that any free-borne subject should be imprisoned without cause shewed, he was forthwith sent to the Fleet. And because the Archbishops hand was to the *Mittimus*, I will present you the form thereof.

These are in his Majesties name straightly to charge and command you, that herewith you take into your custody in the Fleet, the body of Sir John Corbet *Knight and Baronet, and that you doe not permit or suffer any person or persons whatsoever to have any accesse unto him, untill you receive further order from us, as you will answer the contrary at your perill. Dated, &c.*

Hereupon Sir *John Corbet* was a long time kept close prisoner, and during his imprisonment, the Archbishop disposed of part of his estate, being his ancient inheritance: well then might the petition of Right be odious to him, that was bent to commit such extream wrong.

Another charge insisted on against him this day, was in the case of *Mr. Prin*, Mr. *Burton*, and Doctor *Bastwick*, which was excellently set forth by Mr. *Maynard*, it appearing by authentick testimony, that the Archbishop was their prosecutor, and undertook the following of the businesse against them; as likewise he was the chiefe instrument of their cruell usage, both before and after the sentence; and that they were not onely banished out of the land, but not suffered to have any person admitted to come unto them, or to have the use of pen, paper, or books (except the Service-book) and their wives not onely prohibited from comming to them or sending any necessaries for their comfort, but order given that in case their wives doe but land in the Iland, that they should be apprehended and imprisoned.

After which Mr. *Prin* having leave to speak, laid open all his sufferings, the heads of his speeches were these:

That the book for which he was first brought in trouble, was twice perused by Mr. Atturney, and approved of, and licenced.

That for above three yeares together hee endured close imprisonment, his books seized on, and an order under the Archbishops hand for the selling of them, which was done accordingly without any legall proceedings therein.

That afterward by the instigation of the said Archbishop, another information was exhibited against Mr. *Burton* and D. *Bastwick*, and notwithstanding he often-times offered to bring in his answer (signed by Mr. *Holt*, one of his Councell) it was rejected, and yet his cause taken *pro confesso* for want of an answer.

When nothing could appeare against him that deserved punishment for all that the Bishop himselfe could alledge against him, was (as in his Epistle to his Majesty) that he doubted his hand was in the writing of all the Pamphlets made by Mr. *Burton* and Dr. *Bastwick*.

That for this (*Doubt*) he was fined 5000. l. to lose the remainder of his eares, and perpetuall imprisonment.

That when he was carried to a remote prison, in his passage through *Coventry* (it being the Sabbath) he went but from his Inne to Church and backe again. And for permitting him to come into the Assembly, a *Quo Warranto* was brought against the Citie, as a forfeiture of their Charter, which cost the Aldermen an hundred pound a peece.

That at *Chester* many people that did onely look upon him, were afterwards so vexed by the high Comission of *York*, that they were utterly undone, and some of their wives miscarried. And a command was sent to all the Ministers in *Chester* to preach against him.

All which matters were fully proved, and the Archbishop appointed to be brought to the Barre again on Munday following to make his reply thereunto

And

And because no other newes should take off the edge of the readers desire from knowing what he could say for himselfe, I will immediatly passe forwards to his Reply, which chiefly consisted of these heads. *Viz.*

After some Apologie for the weaknesse of his memory, the stifnesse of his hand that he could not write, and the like.

1. First hee made some exception against Mr. *Prins* speaking in his owne cause,

2. He often very earnestly besought their Lordships, that such orders as were made at the Councell-table, which were signed by more hands then his, might not particularly bee charged upon him as his act, but as the act of the whole Board.

3. Whereas one charge against him was concerning *Pauls* Church, hee said, that he thought it his dutie to repaire it, and that he did it out of a pious intent, and never thought that he should have been charged with treason for repairing of St. *Paul.*

1. To all which Master *Maynard* Rejoyned, and to the first, opened what the Law was in that perticuler, declaring, that the party wronged might speak in his owne cause, it being at the suite of another, and the party himselfe, not to receive any benefit thereby, but the party that did the tort, brought to punishment

2. To the second. That the Bishop was not accused of treason for setting his hand to such Orders made at the Councell Table, but the charge was that he had traiterously endeavoured to raise the power of the Councell Table above the Lawes of the Kingdome which was produced, not only by his owne mouth when he said that an Order of the Councell Table should bind as strong as an Act of Parliament, but severall other wayes whereby it appeared, that the Arch-Bishop having an over swaying vote, ruled matters there according to his owne will.

3. That he was not accused of Treason for repairing of Saint *Paule*, but for pulling down ofmens freeholds, violently taking away their evidences, putting many out of their callings, and utter undoing diverse whole familyes, and the Bishops having spent and wasted that which ought to have beautified the Church, laid unlawfull and heavie pressures upon the Kingdome for raising of mony, to do that which themselves were bound to performe at their owne charge.

At my first entrance into Westminster Hall on Tuesday last, I was somwhat amazed at the various reports which were cast abroad concerning the siege at Newark, some affirming that the siege was raised, and others that the Towne it selfe was taken by the Parliaments forces: The contrariety of which reports did incite me with more earnestnesse to search out the truth from whence such reports did arise, which I finde to be this. The

The Parliaments forces having gotten within Piſtoll ſhot of the Towne, a Court of guard was placed neer to the enemies workes, and when the partie that kept the Court of guard were relieved (it being in the night, & their retreat to be made within Musket ſhot of the enemy, they put out their matches, thinking to march away in obſcurity; but the enemy having laid an ambuſcado for them, forced them into the towne of Newarke being in number about two hundred, yet it is this day reported for a truth, that they are all exchanged for priſoners which we had formerly taken of theirs: but it is certain that the ſiege is not raiſed, and that there is at leaſt ſeven thouſand horſe and foot before the towne, which are reſolved to give a good account of that ſervice.

I thought to have ſpoken ſomewhat in this place of the victory obtained by Colonell *Beere* againſt Colonell *Haſtings* neere *Cambden* upon the edge of *Warwicke*, at which time Colonell *Beere* tooke eightie horſe, 100. Priſoners beſides Colonell Lieutenant, Colonells, Captaines, and other Officers, but inregard I find a particuler relation ont in print concerning that buſineſſe, I ſhall not further inſiſt thereupon, for I delight not to *tuere opus*, only by way of confirmation of the ſaid victory I ſhall adde this, that Colonell *Haſtings* on Sunday night laſt (for the fight was on Saterday) came poſt to *Aſhby* with only two men.

This day there was a Conference in the painted Chamber concerning the Ordinance for the making Sir *William Waller* Commander in cheife (in the abſence of his Excellency the Earle of *Eſſex*) of the Weſt, and the forces raiſed by the aſſociated Counties that are to joyne with him, in which Ordinance was deſired ſome amendments, but no materiall alteration, ſome other things were then agitated concerning a Meſſage in French preſented to the Parliament from the States Ambaſſadors of *Holland* touching Propoſitions of peace but in regard the further conſideration thereof was agreed this preſent Wedneſday (at another conference) to be referred to a Committee to be appointed for that purpoſe, I ſhall referre you for further ſatisfaction therein til the next weeke.

Although the news for *Ireland* (I meane the deplored condition of the Proteſtants there, and the continuall intercourſe of the Rebels hither to fight againſt the Parliament) is very grevious to all that are well affected to their King and Country, yet we may aſſure our ſelves, that the *Scotts* goe on proſperouſly in the North, and becauſe I perceive that little of their proceedings have lately beene preſented by any pen to the publique view, I muſt crave leave to croud ſo much in this ſmale peece of paper, as may give ſome ſatisfaction therein, for we are certainly informed, that the Earle of *Newcaſtle* having drawne his forces together, did for two dayes and two nights face the *Scotts*, and

and if the weather had suited the advantage of the place (having lined the hedges, and gotten the hills) it is thought before their parting there would have been some great action, but the weather being cold in the North, and a sudden storm falling, the *Nova Castilliani* began to know sorrow, and at least a thousand of them deserted the Earle of Newcastle, who was thereby forced to remove, and part of the Scotch Army are marched Southwards towards Durham and the rest remaine before the towne of Newcastle.

This day we received certain information that Prince *Rupert* is at Ashby in Leicestershire, with about four thousand horse and foot, and foure small Drakes, his approach that way is rather thought to encourage the Newcastle Forces to hold out, then expecting to give them any reliefe.

In my mentioning of the proceedings in the North, I must not forget to declare unto the world the cruelties of the back-sliding *Cholmley*, which finding himselfe in a straight, and forced to flye before the Lord *Fairfax*, hee summoned the town of Whitby (where a great part of the said *Cholmleyes* estate lies,) to give contribution to the forces raised against the Parliament, which being generally refused and dissented to, the said *Cholmley* out of meer malice and envie, came against the town in the night with some considerable forces, and not onely plundered the inhabitants, but set fire on the towne in three severall places, and hath burnt above fourty houses, and so fled away towards York.

This is Licenced and entered according to Order.

Numb. 4. 16

The late

PROCEEDINGS OF THE Scotiſh Army,

Certifying their paſſing over *Tyne*; with the particulars.

Together with their poſſeſſion of *Sunderland*, and their advance after the enemy, who is fled to *Durham*.

Sent by an Expreſſe,

From His Excellency the Lord Generall *Leſley* his Quarters, and dated at *Sunderland*, *March* 12.

LONDON,
Printed for *Robert Boſtock* and *Samuel Gellibrand*, dwelling in *Pauls* Church-yard.
March 21. 1644. 1643.

The late

PROCEEDINGS

Of the

Scotiſh Army.

Sir,

IT being reſolved, as moſt conduceable to our affairs, that the Army ſhould paſſe the river of *Tyne*, leaving behinde on the north ſide 6 Regiments, *viz.* the Earl of *Marſhals*, Lord *Umpex Sinclars*, *Gasks*, *Wedderburne* and *Kelheads*, and ſome Troops of Horſe under the command of Gen. Major Sir *Fames Lumſdail.*

Upon Thurſday the 22 of *February*, we marched from our Quarters neer *Newcaſtle*, to *Hadden* on the wall, ſome four miles up the river; and all that night

lay in the fields, almoſt in the very ſame place where we quartered the night before our croſſing *Tyne* at *Newburne* in the laſt Expedition: which paſſage the enemy had now fortified, not onely upon the river ſide, but above, neer the top of the hill.

Upon the 23 day, we marched forward, and were quartered along the river ſide, from *Ovinghame* to *Corbridge*, about two miles diſtant from *Hexam*: Upon the other ſide appeared ſome of the enemies Horſe marching towards us; but about midnight, their Regiments of Horſe that were at *Hexam* marched thence, leaving behinde them Major *Agnew* (who had formerly been taken in the skirmiſh at *Corbridge*) for a ſafe-guard to the houſe of Colonell *Fenwicke*, who had uſed him courteouſly. The Lords providence was very obſervable, in vouchſafeing two fair dayes upon us in our march; the day preceding our march being very Snowie, and a terrible ſtorm of Drift and Snow enſuing the day after.

Upon Wedneſday the 28, we paſſed *Tyne*, without any oppoſition, at three ſeverall Foords, *Ovinghame*, *Bydwell*, and *Altringhame*, betwixt theſe two (the Foot wading very deep) and that night quartered in villages neer the river. The Lords providence was as obſervable in that nick of time we paſſed the river, which for eight dayes after had been impoſſible for us to have done, in reſpect of the ſwelling of the river by the melting of the Snow. When we had paſſed *Tyne*, we marched to the water of *Darven*, where we found an impetuons flood, and ſtill waxing ſo, that there was no poſſibility for our Foot to march over, but at a narrow Tree-bridge neer *Ebcheſter*;

cheſter; where the half of our Foot marched over the Bridge by files, the other half ſtayed on the other ſide till the next day; ſo that the whole Army was neceſſitated to quarter all that night in the fields. Upon Friday, the reſt of the Army came over, and we directed our march towards *Sunderland*, being the fitteſt place for receiving of Intelligence, and ſupplying our Army. The day was very cold, and in the afternoon came on a thick rainy miſt; notwithſtanding whereof, we came within a mile of *Cheſter on the ſtreet*.

Upon Saturday, *March* 2, we paſſed *Ware* at the new Bridge neer *Lomley* Caſtle; the enemy ſhewing themſelves in a body upon a hill toward *Newcaſtle*, about two miles diſtant from us. We quartered that night at *Harrington*, and the villages adjacent, where we did reſt all the Lords Day, and entered *Sunderland* upon Munday the 4 of *March*: All that day, and the day following, was ſpent in taking care to ſupply the Army with Proviſions; which we obtained with no ſmall difficulty, being the enemies Countrey; for ſo we may call it, the greateſt part of the whole Countrey being either willingly or forcedly in Arms againſt the Parliament, and afford us no manner of ſupply, but what they part with againſt their wills.

Upon Wedneſday, the enemies Forces of *Durham* and *Newcaſtle* being joyned, and likewiſe ſtrengthned by the acceſſion of 12 Troops of Horſe from *Yorkſhire*, under the command of Sir *Charles Lucas*, being ſuppoſed to be about 14000 Horſe and Foot, did ſhew themſelves upon the top of a hill about three

miles distant from *Sunderland*. Such of our Army as could be presently advertised, were drawn up within half a mile of them, and continued all that night (though it were very cold and snowing) in the fields.

Upon Thursday the 7, the enemy drew up their Forces upon a hight about two short miles from us; but the snow fell in such aboundance, that nothing could be done till the middle of the day, that it was fair; at which time we advanced towards them, and they marched Northwards, as is conceived to gain the winde. Both Armies were drawn up in Battel, the enemy having the advantage of the ground; but we could not without very great disadvantage engage our Armie, in regard of the unpassable ditches and hedges betwixt us. Both Armies faced other till the setting of the Sun, at which time the enemy retreated, and we kept the ground till the next morning in a very cold night.

Upon Friday the 8 in the morning, there was some little skirmishing betwixt some small parties of Horse, wherein the advantage that was, fell upon our side: three or four were killed on either side; we took divers prisoners, by whom we understood that many of theirs were wounded. Our commanded Musketiers and Horse advanced, and gained the ground where the enemy stood the day preceding: The enemy still retired, and, as appeared, with a purpose to retire altogether; for they fired the neerest villages, and retired under the smoke thereof. Our commanded men advanced neerer the hight, the enemy giving ground all the time: We had resolved

ved to fall upon their rere; but there came ſuddenly a great ſtorm of Snow, which continued for an hour, ſo that we could not ſee the enemy: and before we could diſcover them again, it began to ſnow again, and continued ſnowing till night: Which opportunity the enemy made uſe of, and marched away in great haſte to *Durham*.

We underſtand ſince from very good hands, that through the extremitie of the Weather theſe two nights (the enemy lay in the fields, and there haſtned march to *Durham*,) they have ſuffered great loſſe, many of their men and horſe dying, but more run away: We hear they have loſt of their Horſe 800. beſides the loſſe of their foot; we ſuſtained ſome loſſe, but bleſſed be God, no wayes conſiderable.

This day the Army is marching towards *Durham*, ready to do as occaſion ſhall offer, leaving two Regiments at *Sunderland* for the ſecuritie of that place.

Our Army hath been in very great ſtraits for want of victuall and proviſions. The enemy hath waſted and ſpoyled all the Countrey, and driven all away before them. And five Barques ſent from *Scotland* to us, with proviſions are loſt, three of them periſhed, and two of them were driven into *Tyne* by extremity of Weather, and ſeiſed onely the enemy; ſo that ſometimes the whole Army hath been ready to ſtarve, having neither Meat nor Drink: We never have above twenty and four hours proviſions for them. But theſe impediments and difficulties, or what may hereafter fall out, we are fully confident by Gods aſſiſtance, ſhall never abate in the leaſt

leaſt ſort: Our conſtant reſolutions and endeavours for promoting ſo good a Cauſe, as the Vindication of theſe Kingdoms, from Popery and Tyranny, and the eſtabliſhment of a through Reformation of Religion, which will be the ſureſt and firmeſt Foundation of a juſt and ſafe Peace; a recompence for all our ſufferings, and the beſt means of a more happy and neer conjunction of both Kingdoms, which ſhall ever be the earneſt deſire and endeavour of

Your very loving Friend
and Servant.

From our Quarters at
Sunderland, 12. *March.*
1644.

FINIS.

March 21. 1643 — 17 Numb. 13

OCCURRENCES

Of Certain Speciall and Remarkable Passages in PARLIAMENT, and the affaires of the Kingdome.

Published according to Order, for fuller satisfaction

Containing these particulars.

1 *A Letter sent from the Queene to Prince Rupert, to put him upon a designe wherein his honour is engaged.*

2 *A Letter from Sir John Meldrum, sent from the siege at Newarke.*

3 *A fight betweene the Scots and the Earl of Newcastle, certified in a Letter from Sunderland, and how the Scots have beaten the enemy to Alerton in the edge of Yorkeshire, besides 1000 that they have slain and taken prisoners.*

4 *The proceedings of the Lords and Commons in Parliament, concerning a renewing of the treaty of Scotsle, to be brought from Sunderland to London, to furnish the City speedily therewith.*

5 *A victorious defeat given to Sir Charles Lucas at Leatherough, by Colonel Grey and Colonel Bingley, who with three Companies of foote, two Regiments of horse, and two small pieces, did brave service against the enemie.*

Taken one Serjeant Major, and divers other Prisoners.

Slain many, among whom were officers of note.

Beat two Regiments of horse out of the field.

Beat five companies of foot into the Towne.

And returned without the losse of a man, save only that some were wounded but not mortally.

6 *A conference betweene the Lords and Commons on Wednesday last about Commissioners to be chosen for the drawing up and prosecution of propositions for peace to be sent to his Majesty at Oxford.*

7 *The cruelty of the Irish at Mallow Castle, who put Master More and others to the sword, and buried many of them alive.*

8 *The proceedings of Prince Rupert at Bolsworth and Abby Dolamere.*

9 *A Letter from the Boson of a ship lying in the Trill.*

10 *Bussels ship set upon by a ship of the Parliaments.*

11 *The Princes Trumpeter taken prisoner.*

12 *Sir William Waller's advance to the Lord Hopton.*

London, Printed for *Andrew Coe*, *Anno Dom.* 1643.

From Friday the 15 March, to Friday the 22 of March.

OCCURRENCES

Of the moſt Remarkable Paſſages of Parliament, and the affairs of the Kingdome, for fuller ſatisfaction.

ON Tueſday laſt, there came into Leiceſter (as a Scout from thence certified the Lord *Grey* of Groby here at the Parliament) two Leiceſterſhire men who were forced by the enemie to join with them, about half a yeer agoe, and now finding an opportunitie diſſerted Prince *Rupert*, and went from him, expreſſing a great deal of joy and thanks to God Almighty, that they are returned from joining with the enemie in ſuch deboiſt, bloudie, and wicked actions as they daily practice.

By whom it was alſo certified to Col. *Grey* at Leiceſter, that Prince *Rupert* marched within two miles of Tamworth on Munday laſt, but was fearfull to come too neere, and quartered that night at Boſeſworth, from whence they made an eſcape to Leiceſter, the next morning which was Tueſday. On which day Prince *Rupert* marched towards Aſhbydelazouch, with his Regiment of horſe, and two thouſand Iriſh Rebels and Welſh Papiſts: which he had from Cheſter, and it is ſuppoſed from thence to remove towards Newark: he hath alſo three Deales with him, but the men ill armed.

From

From Newark by a Messenger from thence, as also by Letters it is certified that notwithstanding the surprisall of those malignant machines, there is still great hopes of taking it, and Sir *Tho. Fairfax* having notice of Prince *Ruperts* march that way is advanced with a partie after him, and it is hoped that yesternight or to day at the farthest, either neer Prince *Rupert* or Newark, with a considerable strength.

Whereas it is reported, that the siege is raised at Newark, it is only a malignant rumour, it being only thus, as is certified by a Letter from Sir *John Meldrum*, which certifieth, that Sir John Meldrum *was preparing as well to prevent Prince* Ruperts *offending them* (for he heard that Prince *Rupert* was intended that way) *as the continuance of the siege: And that he had also sent for some spades and shovels to compleat some Trenches, not yet perfected.* And by the said Messenger it is certified: that our forces are of opinion, that the enemie cannot hold out long.

By a Messenger from Col. *Grey*, it is certified to the Parliament, that on Saturday last, Sir *Charles Lucas* being to muster his forces neer Loughborough, a place in the North of Leicestershire, Col. *Grey* marched out of Leicester with three Companies of foote, and Colonel *Bingley* with a Regiments of Horse, and with them two small peeces, and marched towards Loughborough where the enemy was gathered in a Meadow, the number of their forces consisting of five Companies of Foote, and two Regiments of horses. Our Forces faced them in a Close nigh unto the said Medow: a water running between them, and although the enemy were so many, yet were our forces nothing at all discouraged; but drew up their Ordnance, and placed them against the enemie, and let flie against them, and the bullets did so good execution; that our forces saw lanes in the Companies where they flew. The fight began on Monday in the afternoon at almost Sun-set, the enemie presently began to retreat: our forces continued discharging against them and caused the horse to flie up the hill to a place called Burley house, (there is it seems such a place besides Burley by Stamford) our forces

gained two bridges and came verie close to the foot. And tooke one Serjeant Major and divers other prisoners besides many that were slain, and after the horse were fled they beat the foot into Loughborough: and having gained the field, returned to Leicester with their prisoners; not losing one man of their one: but some were wounded, but not mortally. The greatest wound which any of our men received, was by the horne of a scouring stick which was shot from the enemie into one of his armes.

The Earle of Manchester is preparing a strong party to march some say for Newarke, but that party is strong already, I rather believe they are designed for Warwick, to joyne with Serjeant Major *Beere* in the convoy with the Ammunition to Glocster.

Whereas it is reported that Col: *Mitton* hath lost two Troops of horse, It is certified both by Letters and Messengers out of Cheshire that they received no losse at all, save only those 16 men that the enemie surprised before, which I published the last weeke of Sir *Wil. Fairfax*, which was neer Corbet.

I heare the Princes Trumpeter is taken, and pretends hee was freely coming in to the Parliament, but that will no doubt appeare then.

The enemie is in such distresse at Newarke, and the worke so considerable that it toucheth them at Oxford to the purpose, and all their forses are elsewhere so engaged that each party either cannot or doe not adventure to relieve them. In this streit the Junctoes have found out this way to put Prince *Rupert* to it: And a Letter was sent to him from the Queene that the businesse is so cast upon him that his honour is ingaged for the relief at Newark: so that notwithstanding all that Prince *Rupert* hath done for them is nothing, here is a new ingagement, hee must above his accustomed manner shew some valour in this action, and expose his person to great danger, or losse of his honour and reputation at Court: a cunning project of the Spanish faction, to remove so great a Favourite.

The Irish and bloudie Cavaliers in Shropshire, seeing they

The

can put themselves upon no designe to get favour at Court, went to yong Master *Mores*, and there put him and all his family to the sword sparing neither man, woman, nor childe, and have sent a Letter to Oxford, that they have obtained a great victorie against us at *Hopton* Castle.

And such was their cruelrie against those they did, they massacred, that some were buried with many wounds indeed, but not quite dead; as is certified by a Letter from thence.

Upon a false report taken upon trust, there was a scandall cast upon M. *Fanuay* at London Wall, published in print about three Weeks since, and upon inquiry made, I understand by divers eminent persons in his Parish, that he is a very honest Orthodox Divine, and hath lived peaceably in his Parish this 50 yeers past; and to his power is aiding to the Parliament, both with his purse and prayers.

By a Letter from Sir *Thomas Fairfax* it was also yesterday certified that he is advancing Northward, upon a designe which he intends in Yorkshire, but whither he intends to salute Prince *Rupert* in the way is not unlikely, hee saith nothing, but in few dayes wee shall no doubt heare of some action from him.

There is a dangerous and nefarious Spy discovered at Alisburie, and sent to his Excellencie, who is to be tried by a Councell of Warre: after which proofe more will be certified.

Yesterday the House of Commons passed a Vote in their House concerning the renewing of the Trade for Seacoale, (the Pits at Sunderland being already in our hands) for a supply of Corne and Victuall to be sent thither for the Army, and Seacoale to be brought hither from thence to furnish the Citie of London and other parts; and sent a Message likewise to the House of Lords, desiring their speedie concurrence therein.

An other Message was also sent at the same time concerning Towage and Poundage.

There

There hath been ſtopt this weeke ſome Proclamations, and divers malignant books which came from Oxford, and the meſſengers that brought the ſame apprehended, and will no doubt ſhortly receive their juſt doment.

There hath alſo been great pains taken to regain the thouſand pound Chamberpot, and ſtrong allegations for the redemption of it, but it is undoubtedly believed, that if the true owner of it were as well known as ſuſpected, it would ſoone be concluded malignant ſequeſtration.

By a Letter from Holland, dated at the Brill, March 14. It is certified that there are two of the Kings ſhips laden there with Ammunition, intended for England, and to unlade at Scarbrough, and notice thereof being given to ſome of our ſhips, there was ſent a gallant ſhip of the Parliaments, which rides before the channel to meete their coming out: This was ſent in a Letter from the Boſon of a ſhip, that rides in the channel by them.

There is a report that Tongin Cheſhire is taken, as alſo on the contrary, that Latham houſe is taken, but by ſeverall meſſengers that are newly come from Nantwich it is certified that they are falſe reports.

Browne Baſhels *ſhip of Ammunition is come, but not home to the enemie yet, ſome Parliament ſhips have ſet upon it, and what execution they have performed, few dayes will make to appeare.*

And as his Excellencie, the ever renowned Earl of Eſſex, is taking care to purge his Officers, and reforme his Armie, ſo likewiſe the Lord Admirall is going to take the ſame courſe with his navie at Sea.

And as there is chaſen a Councell of State by the two Kingdomes, to defend the cauſe of God and his people, againſt the enemies thereof, ſo there was Wednesday laſt a conference between the Lords and Commons in Parliament, held in the Painted Chamber, for a Committee of peace to draw up propoſitions to be ſpeedily ſent to his Majeſty, and accordingly to be followed, not like thoſe pretences which have come from Oxford,

ford to tantalise the Kingdome, but cordiall and reall.

And the Parliament are as carefull too to call upon the Assembly of Divines to hasten the setling of the Church. And I know that it is expected that I should give the Kingdome some satisfaction concerning the Bishop of Canterburies triall, not yet published.

The last particulars proved against him were these.

I. It was proved against him that hee caused those traidsmens houses to be demolished in *Pauls* Church yards, without any satisfaction.

Witnesses { *Miles Barton*, *Mary Berry*, *Thomas Wheeler*, *William Welter*.

II. He forced traidsmen out of their dwelling, and cast some of them into prison in the Goldsmiths row in Cheap-side, and Lumber-street, many of them being undone thereby.

Witnesses, { Clerke Goldsmiths Hall, Mr. *Man*, *Richard Allin*, Mr. *Bond*, *John Bartholomew*, Mr. *Gregstone*, Mr. *Revet*, Mr. *Ardnall*.

III. Hee unjustly prosecuted Mr. *Rich* and his Sonne, and made him spend 1000 lib. and imprisoned, and cruelly used Mr. *Foxley*, who being brought before him for searching for Popish Bookes, refused to take the Oath *Ex officio*, for which hee was imprisoned 20 weekes in the Gateho use, where lying ready to die, his wife was not permitted to come to him, Canterbury telling of him that this was in remembrance of the businesse of impropriation which he had had an hand in.

Witnesses. { Mr. *Rich*, Mr. *Tolboys*, Mr. *Foxley*, Ms. *Foxley*.

IV. He caused Mr *Vassal* to spend a great deale of his estate, because he would not conforme to Tunnadge and Poundage, he being 40000 lib. the worse for him. And hee prosecuted Mr. *John Smith*, because he would not against Law yield up his right to the Bishop of Winchesters sister. And his cruelty against

Sir

Sir *John Corbet* were all proved. as also the tithes of 2 s. 9 d. in the pound, and his cruelty against Mr. *Prinne*, Mr. *Burton*, and Doct. *Bastwick*.

Witnesses: { Sir *John Corbet*, Mr. *Vassol*, Mr. *Smith*, } { Mr. *Prinne*, Mr. *Burton*, Dr. *Bastwick*. }

Master *Bond*, &c.

There is a report that Sir *Will. Waller* is drawn very neere to the Lord *Hopton*, with a resolution to try whether he will fight or not, but whether they are ingaged or not, I doe not heare certainly: but Sir *Wil. Belfore* is marched up to him, and the London forces were moving two days agoe.

Yesterday, the Sheriffs of the Citie of London petitioned the House of Commons, in the behalfe of the Suburbs of the Citie, because they are taxed both to the Citie and to the Ordnance for Middlesex, to take them off from one of them, which was debated in the House.

There hath been good service done by the gallant Pembrokeshire men, but the particulars are not yet known.

The Scottish Occurrences.

FRiday the 18 of March, some of the Scottish scouts met with the Earl of Newcastles Scouts, set upon them, and slue four, and lost as many of their owne, after which drawing neerer to their body: the Scots wounded many and divers prisoners amongst which are some Commanders.

Saturday, the ninth, the enemy find nine houses in a little village where they had billeted: and fled but were pursued by the Scots, many of the enemy fell in the pursuit.

Sunday the tenth they fled to Bishop *Auckland*, neere Yorkshire, but whether a party of them be at Durham is uncertain, because it is no Garrison.

Munday the 11, the Scots found many of them dead in the fields. It is reported that of horse and foot there was slain, drowned and taken prisoners almost 1000, amongst which are many Captains and other Officers.

Published according to Order.

Numb. 39.

THE PARLIAMENT SCOVT:

Communicating His Intelligence TO THE KINGDOME.

From Friday the 15. of March, to Friday the 22. of March. 1643

FRiday the 15. past, the house of Commons took into consideration the many seeming overtures from Oxford, and how it was possible they might take both with States abroad and people at home, and beget in them this conceipt, that his Majesty was only a peace seeker, and that they had ever been averse, though the Method used from Oxford, rather tended to the obstruction of a good Peace, and made way for endlesse broiles, as wise men may easily gather, did therefore thinke it fit, and accordingly agreed that the Lords be moved, that the Councell of State might be desired to thinke upon some Propositi-

ons tending to a firme and good peace, which was done accordingly: The Lords assented to the thing, but agreed not that the drawers up should be the Councell of State, as a Councell of State, but that they would name a Committee, and in regard the Scots Commissioners had received ful power now to Treat, they should also be taken in.

This day we had newes that some of the Lord *Hoptons* men by a mistake had fought one against another, and that many had been slaine of both parties, it seemes they were much affrighted, and that though this amazed, yet they chose rather to fight then flie, this opportuniry that could have been taken by our party, might have given a great blow to his Lordships power.

There was the same day great talk that Banbury was besieged, which was as true as that Newarke was taken.

Sir *Will. Waller* is hasting with all his powers, both his own, Colonell *Brownes* brave disciplined partie, and the Kentish supplies, when they are joyned with Sir *William Balfore*, we hope Sir *William Balfore* and he will make so good a compound of valour and discretion, that you will hear excellent good things of them.

Saturday my Lord of Canterbury came againe to his Triall, we shall give you a few short heads most remarkable, one was his thrusting a minister out of a parsonage, which he was legally possest of by his own, and the Lord Coventries Warrant, directed to some Justices of Peace, and this man that he put in was a man of Piety, free from all vices but swearing, drinking, and trading with his Neece in so publique a way that her husband had good cost against him.

The Second was old Mr. *Foxley*, whom he kept twenty moneths in prison without laying any thing to his charge, if any should extenuate this fault by saying, there are such things frequently practised now, its answered, the times of war, and times of Peace differ, its like in time of Peace, his Majestie would not have

have sent the Lord *Louthian* to Bristoll, nor the Marquisse *Hamilton* to Pendennis-castle, nor the Parliament have kept divers in the Tower, and other prisons, a mans liberty in time of Peace can no way disturbe the State, but in war he may by his sword, purse, or popularity.

Another was, his hard usage of that valiant Martyr for his countries liberty, Mr. *Vassell*, who affirmed that he was forty thousand pound the worse for his Grace and some other Lords; and if that Gentleman alone had so much losse, then what were the losses of this Kingdom by that worst of men, whose cruelties and oppressions to one or other would amount to as great a volume as the booke of Martyrs.

The next was Mr. *Pryn*, whose sufferings, with the sufferings of Chester men and others for his sake, crie to heaven for justice had he an hundred lives, many being undone for looking upon him; we shall not say any thing of Master *Burton*, Doctor *Bastwicke*, and others.

Sure we may conclude thus much from all his Lordships actions, that a worse man never lived, his friends being judge, how many Ministers are turned out of their Livings, wives and children undone, for dancing after his cunning and still musicke, do not all the miseries at this day in England, Scotland, and Ireland con-center in him; and take the Argument thus, he that was the chiefe cause of all innovations in Church and State, hath been the cause of all the miseries in England, Scotland, and Ireland, but my Lord of Canterbury (if any Subject) was the chiefe cause, *Ergo* the major none will deny, the Assumption hath and will be proved before the Lords, and that clearly, then the conclusion must follow.

This day Sir *Alexander Denton* was sent to the Tower, and Colonell *Smith* to the Counter.

Monday his Lordship came againe, where his obstruction of the course of justice was further made good against him, and his seducing the Brewer at Westminster both in soul and body.

This day we had newes that Colonell *Norton* having fallen upon the enemy about Rumsey and beat them, was after set upon by the enemy and lost an hundred men.

This day we understood that the members of Parliament at Oxford (so called) had voted these particular Votes following.

First, that they that had set up, or raised the Army under my Lord Generall, Earle of *Essex*, have raised those powers against his Majestie, and so are guilty of high Treason. Secondly, that those that have caused the great Seale to be made, have counterfeited the great Seale, and so are guilty of high Treason. Thirdly, that they that have called in the Scots are guilty of Treason. Fourthly, that they that have done the other three ought to be proceeded against as Traitors. Fiftly, that all his Majesties offers of peace, and reconciliation have beene rejected by them at Westminster.

Reader, observe that these Votes proceed either from folly, (which we cannot say the Junto hath been much guilty of) or they are growne desperate, and resolved to loose or win all, or that they conceive they are able by force to make good what they have said against the Parliament; which if they do, then farewell the glory of Englands Religion, Liberties, and all that is called hers; and consider, do not these Votes speake as much indisposition to peace as all the Answers of the Parliament of Westminster to the Earle of *Forths* Letters?

Wee heard also this day, a second Relation of Prince *Ruperts* comming to relieve Newark, and that he was got onwards of his way neere twenty miles, but according to the truest Relations, it is rather in intention then in action, and if he doth come, we doubt not but Colonell *Cromwell* will meet with him, and try one bout before he gets thorow Leicestershire.

Concerning the siege of Newarke, it stands thus: The Designe of storming is wisely laid aside, the powers within are numerous, they had a Designe with a Mine, but whether that hath succeeded we cannot learne; the enemy wants Ammunition,

and

and ſo ſhoots little, it muſt be taken by Colonell *Hunger*, or it will not be taken without great loſſe; the ſouldiers are reſolute on both ſides, and make brave attempts each upon other; in the firſt the beſiegers got, but in the laſt the beſieged got, as it is ſaid, two hundred of our men priſoners, who that they might the better be taken, put out their matches; if it be not relieved, it will be had in a moneth.

Concerning the Convoy that is to go to Gloceſter with Ammunition, it is yet about Warwick, watching the enemie great body, which is ſaid to be eleven Regiments of horſe, about 1500. men, and foure of foot, which it is like are three thouſand: Colonell *Beere* underſtanding of two Troopes which lay betweene Banbury and Camden, ſent out and ſurprized them, at leaſt one Captaine, two Lieutenants, the two Cornets with their Colours, and fourty common Troopers, which amount to as good as the whole two Troopes: The Ammunition cannot go forward, untill the enemy is diverted, or drawne off, which he hath no minde to do, for he knowes if we get with a power once more into Gloceſterſhire, we ſhall play our Game better then we did laſt yeere; and therefore to prevent the advance of the joyned forces of Sir *William Waller*, Colonell *Balfore*, and Colonell *Browne*, they draw out all the powers they can make about Oxford, and other places, ſo that we feare we ſhall ſhortly heare of another bloody battell.

We muſt not forget the poor Lord *Haſtings* his famous and valiant actions about Leiceſter, his Lordſhip and Colonell *Lewis*, not ſucceeding in their attempts upon our party before Newark, made out about a thouſand, and would needs make as if they would take Leiceſter, but upon ſecond thoughts, finding the deſigne leſſe dangerous, fell upon ſheep and oxen, and Miniſters that had taken the Covenant, and carried many of every ſort priſoners away with them.

Colonell *Cromwell* is gone with his powers from Buckingham

to Stonystratford, and Brickhill, &c begins to increase in power; he hath lost his eldest son, who is dead of the small Pox in Newport, a civill young Gentleman, and the joy of his father.

Concerning the Scots, we were assured Tuesday that they were round Newcastle Towne, and that being possest of Sunderland, they are shipping small vessells with coales, which will returne with victualls to them againe, which commoditie they much want, for such hath beene the carriage of the enemie, that it is rare to see either man or beast neere Newcastle out of the Armies.

We heare of divers ships that are taken by the forces of my Lord of *Warwicke*, it is said they were set out by a Merchant of London, who prospers neither by sea nor land, his deare Regiment was lost at Cyrencester, and his ships at sea also, which so cast downe the good man, that he had like to have fallen sicke, had not a good merry Knight comforted him with these words: Sir be of good comfort, the day will be ours, for consider, said he, they sweare of the Parliament side, and so do we, we sweare Dam me, and Ram me, and they sweare the Covenant; the devill is certainly on our side, and God Almighty stands as a Neuter, looking on, and think you not that we shall at last overcome the Rebells?

Wednesday we had intelligence that Prince *Rupert* with foure thousand horse, sayes the Authour, (and like enough to be true, if he joyne with the Lord *Hastings*, Colonell *Lucas*, and they which left Newark) are before Tamworth, which taken, in all likelihood, they will go for the relieve of Newarke, if not before.

Letters also came that tels us Generall *Lesley* and the Marquisse of Newcastle had faced each other for almost two daies, in which time there fell a snow and haile that was very terrible to horse and man, besides what it did other way; they say 800. of my Lord Newcastles horse perished through the hardnesse of the weather, there was not forty men slaine on both sides:

Gene-

Generall *Leſley* in his Letter wonders that the Kings Generall was ſo valiant as to face him upon almoſt even ground, and would not do it when he came over Tyne, though his Muſquetiers did march over in ſingle file, eſpecially being ſo numerous as we heare he is, being 15000 ſtrong; the Generall ſent a party to try him the next day, but the Marquiſſe of Newcaſtle had no minde to engage his deſigne, being rather impeding, then encountering.

Thurſday we had newes, that my Lord *Grayes* forces had fought with ſome of Colonell *Haſtings*, but we doe not heare that there were any great number ſlaine on either ſide. We had a report which makes us *qu.* whether Prince *Rupert* were in the party before ſpoke of, becauſe that the reporter ſaw him in Cheſter a few daves ſince, we underſtood that in all probability the ſiege of Newarke would be continued if poſſible, and that My Lord *Mancheſter* would take care to adde a power to the beſiegers as was deſired; and alſo that if any forces ſhould come to diſturbe them in their Leaguer, that they be hindred by by Lords powers alſo; yea, ſome ſay, his Lordſhip is going himſelfe in perſon thither.

As concerning my Lord Generals Army (ſo much needed) the Ordinance for recruring and paying was paſt, but with this condition, that they alſo muſt be ordered and directed by the Counſell of State: which was this day carried up to the Lords for concurrence; the Commons fell upon the Captaines and other ſubordinate Officers to the Regiments: whether they will be paſt, and that buſineſſe determined by the Houſe, or referred to my Lord Generall, is not yet reſolved.

Concerning Sir *William Waller*, Sir *William Balfore*, and Colonell *Browne*, we had aſſurance that they were joyned, and that the Enemy who is very numerous, drew ſo neer them, that they were like ſuddenly to be engaged: God ſend them good ſucceſſe; for if that Army ſhould be diſſipated, and my Lord General not recruted, it would prove a ſad buſineſſe to our ſide.

We were likewiſe aſſured that gallant Colonell *Maſſey* had been about Barkley Caſtle and there had ſurpriſed a Troope of horſe

horſe come out of Ireland, which was growing into a Regiment but that he hindred them; there were five Trumpeters, all which ſounded before him when he returned into Glocester: he is in a good condition for men and armes, his want, if any, is money and match.

We learne alſo, that Generall *Leſley* hath commanded two Regiments out of Ireland for his preſent expedition here: and it is not amiſſe ſo to do, in regard reliefe is ſo ſmall for thoſe there; not only for the ſouldier, but for the inhabitants.

Queſt. Whether it be better to proſecute the war offenſive in the North & untill that be over, be defenſive in the South, or to be offenſive in both.

Anſw. Its better only to be offenſive in the North. Firſt, becauſe there cannot be a power for both, but the ballances will be too equall; for though the Enemy be fewer, yet the halfe will make good a defenſive warre to them that need, for an offenſive poſture. Secondly, this will protract the warre, which will be deſtructive to the people and kingdome: Whereas if we gaine the North, as we may do by drawing off Newcaſtle from diſturbing the Scots by an additionall power which my Lord *Manchester* may afford out of his aſſociation, then with a full current we carry the Weſt before us, the Enemy not daring to ſend his forces North, for fear of loſing the Weſt.

Queſt. Whether it be not neceſſary to expedite the recrute of my Lord Generall. *Anſw.* It is firſt, becauſe in caſe Sir *William Waller* ſhould receive a defeat and we have no reſerve, the Counties on the South ſide Thames will be loſt, and London very much prejudiced. Secondly, if my Lord of *Manchester* ſhould draw to Newarke, as there is a ſeeming neceſſity of, then the Enemy might In-road to Brainceford or Higate. Thirdly, his Excellencies forces are moſt terrible to the Enemy: his Commanders and Souldiers having achieved the honourable title of old: which if they ſhould not againe be re-edified, the Enemy would grow inſolent, nay the very apprehenſion of this not ſuddenly to be done, makes them flye ſo high as they do.

Whether it were not better to engage much for the gaining Newarke, then deſert the ſiege. *Anſw.* It is firſt, becauſe Newarke is all Boone in thoſe parts which had cleares, and ſo brings under contribut on brave countries. Secondly, that had the forces that are neceſsitated to attend it, which are many thouſands, may be brought either North or Weſt againſt the Enemy. Thirdly, the poore countries will be freed from much miſery.

Quæſt. Why did the Earle of Newcaſtle ſuffer the Scots to paſſe the River undiſturbed. *Anſw.* Becauſe they would take example by Sir *Iacob Aſhley*, who did ſo upon the matter before. Secondly, becauſe Secretary *Nicholas* had not ſent him a Commiſſion to ſtop them. Thirdly, he was more afraid then hurt. Fourthly, becauſe he would faine have an end of our troubles.

Printed according to Order for Robert White.

Be Wise as Serpents, Innocent as Doves.

THE

SCOTISH DOVE.

Sent out, and Returning;

Bringing Intelligence from the Armies, and makes some Relations of other observable Passages of both Kingdoms, for Information and Instruction.

From Friday the 15. of March, to Fryday the 22. 1643

TO begin where our Dove left, in her last weekes Relation (because I am not willing the Gentle Reader, who possibly reads not many other Relations of this kind, may not want any observable passage, that our Dove discovers) she brings Intelli-

gence that after Sir *Ralph Hopton* was ſtartled, by the Alarme given him at *Winchester*, by Sir *William Belſore*, as his aſſociats at *Oxford* (corrupt Lords and wretched Ladies) were by the Alarm given by Colonell *Crumwell*: he ſent Command under paine of death to all his Rebellious Garriſon Souldiers, to deſemble themſelves, aſſe, neceſſity required withall ſpeed, to *Tichburne* down, the place appointed for their randavouz: among the reſt, the kenelled vermine Whelpes, who lay in Gariſon at *Rumley* rebelliouſly obey his Rebellious command: which cauſed the vigilent Governour of *Southampton*, Colonell *Norton* (willing to be rid of ſuch evill beaſts) to ſend a party, to poſſeſſe their workes, But before the den could be cleanſed or well ſecured thoſe uncleane ſpirits newly gone out, returned with addition of more (and worſe) of that helliſh brood; and regained the Fortification, with ſome loſſe to Colonell *Nortons* men: God was pleaſed to ſuffer it, and we repine not at his good pleaſure: our loſſe was (as is by the beſt Intelligence certified) about 60. men.

We told you in our Relation of *Number* 21. of the unmanly, perfidious, and ſavage treachery, of Sir *Richard Greenvile*, a Corniſh Knight, and an Iriſh Souldier, an Engliſh Jew, a ſecond *Iudas*; not onely a betryer of Chriſt but of his truth and Kingdomes (militant.) He tooke the Solemn Covenant as *Judas* did the ſop: and as Satan entred into *Iudas* with the ſop, ſo he poſſeſſed *Greenvile* by the Covenant: and ſurely the after newes we ſhall heare of him, will be (if he be not more obdurate than *Iudas Iſcariot*) that he hath hanged himſelfe, or that a worſe Judgement hath befallen him; on Friday laſt the 15. of this inſtant, by direction from the Councell of war, two Gibbets were ſet up, one at *Weſtminſter*, and the other at the *Exchange* in *Cornehill*, and in both places was (by the Provoſt Marſhall, and a Trumpeter of his Excellencies Armie) proclaimed, That *Richard Greenvile* was a Traytor, that he had contrary to his promiſe, ingagement, and honour of a Souldier (or gentleman) deſerted the truſt and ſervice of the Parliament, and had felonioufly carried away the money payed unto him for the Kingdomes ſervice, and betrayed their deſignes: for which treacherous acts, the ſaid *Richard Geenvile is not only really a Traytor, but a Rogue a Villain, and Scellum:* uncapable of all millitary imployment, and of all acquaintance, and converſation of all honeſt men, &c. much more if we conſider his treachery to Chriſt, contrary to his faith, and Covenant taken in the preſence and name of the Almighty God. The Proclamation was

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in writing fixed to the Gibbet, upon which perfidious Sir *Richard Greenvile*, ought juſtly to be exalted: a juſt reward for an unjuſt Villaine.

We have Intelligence from *Glocester*, That that Valiant, faithfull, and Noble Gentleman, *Colonell Maſſey*, whoſe actions render him honourable, (for vertue is the badge of honour, as Vice of ſhame,) he hath taken from the enemy about 8. miles from *Glocester* 35. horſe and ſome Priſoners, and returned back to *Glocester*: preſently after he having Intelligence that Sir *John Winter* was at ſome places in the Forreſt of *Deane*, to raiſe men by vertue of the Commiſſion of Array: he marcht towards him, and defeated his deſigne, tooke about 60. horſe and priſoners, bravely awing his enemies on every ſide.

To tell you of the ſeverall meſſages from *Oxford*, to his Excellencie the Earle of *Eſſex*, &c. of a ſeeming intention of Peace, it were a needleſſe totalagie, for proof undeniable, that they intend no peace but ruine to the Kingdome, their own votes at the Imaginary and pretended Parliament at *Oxford* ſhall witneſſe. Firſt, they vote that *the Lord and Commons at Weſtminſter, who have given their Votes or conſents to the raiſing of an Army under the Earle of Eſſex, or have been a bettirg or ayding thereof; have levied and made War againſt the King, and are guilty of high Treaſon.*

Secondly, *That the Lords and Commons now remaining at Weſtminſter, who have given their conſent, or beene abetting or aſſiſting, to the preſent comming in of the Scots into England: have committed high treaſon.*

Thirdly, *that the Lords and Commons now remaining at* Weſtminſter, *that have given their Votes to the making or uſing of a new great Seale, have committed treaſon.*

Fourthly, *that the Lords and Commons now remaining at* Weſtminſter, *who have committed the three crimes mentioned in the three former Vote: had therein broken their truſt repoſed in them by their Country, and are Traytors, againſt the King, and Kingdome.*

Fifthly, *that all the offers and endeavours of peace and Treaties made by his Majeſtie, by the adviſe of his Lords and Commons of Parliament aſſembled at* Oxford, *have beene refuſed, and rejected, by the Lords and Commons remaining at* Weſtminſter.

Theſe Votes, and offers of Treaties are diſonants, there can be no congruity between them. For if they really intend not to break this Parliament, why do they divide it: if they intend not to deſtroy the Kingdome, why do they vote them Traytors that ſeeke to pre-

ſerve it? but they have done both, Therefore, &c. Their fouleſt intentions hath ever beene covered with faireſt pretentions, and ſo it is at this day; as we experimentally have felt it to our great damage, ſo it will in due time manifeſtly appeare, to their utter ruine: there is no conſiderate man but may ſee the hooke through the baite. And the Parliament are now (as I am informed) about to put them to a ſearching Tryall, whereby they will both vindicate themſelves of the lying aſperſions caſt on them by the evill Councellors, and mock-Parliament at *Oxford*; and cleerly demonſtrate that their accuſors are the onely guilty men, of raiſing and continning this War, and the onely obſtructors of our Peace. And to that end with conſent of the Commiſſioners of *Scotland*, have thought good to prepare ſuch Propoſitions to be ſent to his Majeſtie as ſhall be both ſafe to his Majeſtie, and peace to his Kingdomes, (if accepted of) without all exception: if rejected, the world muſt know where the fault lyes, and the Parliament and Committee of both Kingdomes muſt (as in duty they are bound) endeavour to preſerve the Kingdoms as in their Wiſdomes by Gods direction, they ſhall ſee beſt. Which in due time will be publiſhed to the world. In the meane time let me intreat all men to helpe one the worke, by ſeeking God in a reformation of their evill wayes and actions; pray thy ſelf and ſtir up others with whom thou converceſt to do the like, God lookes for it: it is our duty, and we ſhall not be unrewarded; the memoriall of the righteous ſhall be bleſſed, but the name of the wicked ſhall rot: He that after admonition hardneth his heart, ſhall be deſtroyed without remedy. Scripture will confirme this truth, it holds out to us many and ſeverall examples; and humane writers have left *memorandums* for Demonſtration. *Cambyſis* being adviſed by his Favorite *Praxaſpes*, not to drink ſo much wine, (he being addicted to that Vice) *Cambiſis*, becauſe guilty grew inraged, he loved his ſinne better then his friend (or himſelfe) and in revenge drank more then elſe he would, and calling *Praxaſpes* to him, ſayd, thou ſhalt ſee my hand nor eye, hath not loſt their ayme; ſo commanding *Praxaſpes* ſon to be ſet up as a marke, at whom *Cambyſis* ſhot, and ſtruck him through the heart with his arrow; then rejoycing at the act, bid *Praxaſpes* judge whether he had loſt his ayme by drinking: but afterward he was ſlaine by his own ſword. It is a true ſtory, but I had rather relate two than apply one, let each man apply it according to his own fancie, and Ile tell you another tale, and that's thus; When *Cambyſis* intended to marry his own ſiſter, and yet was unwilling

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to do it without ſome colour of Law, he aſſembled his Judges, and demanded of them, whether there were any law that would allow a man to marry his Siſter. The Judges (loving honours more then honeſty) made him anſwer there was no ſuch Law among the *Perſians*; but they found in their cuſtomes, that if *Cambyſis* would marry his ſiſter, he might be a Law unto himſelf: this pleaſed *Cambyſis*, and that pleaſed the Judges; the one was ſwayed by his luſts, the other were ſwayed by Ambiſſion. But after when *Siſamnus*, one of theſe wicked Iudges, in another caſe pronounced a juſt ſentence according to Law, at which *Cambyſis* was diſpleaſed, he cauſed *Siſamnus* to be fleyed alive, and his skin to be hanged over the Iudgment Seate: a caviate to pharaſite Iudges; *preſidents may prove predictions.*

From the *Scots* Army on *Munday* we had ſome Intelligence that there had beene ſome skirmiſhes betwene them, and the Earle of *Newcaſtles* Army: and that by cold and quartering in the field, and want of victuall, the Earle of *Newcaſtle* had loſt many hundreds of horſe and foote, many dyed, and many run away. From *Hull* by letters from ſure hands, Dated the 15. of this inſtant, we received Intelligence, that Generally *Leiſley* had left 10000. men, to maintaine the ſiege againſt *Newcaſtle* and that they had fortified *Sunderland*, and left 1500. there in Garriſon, and marcht with the reſt of his Army (which is 15000. Horſe and Foote) to *Hartlepoole*, and ſo to meete *Newcaſtles* Army, to compell them to battell, or to advance to *Yorke*. The Earle of *Newcaſtle* is drawne toward *Yorke* with his maine ſtrength; and he drives all the Country before him, both of men and cattle; and burnes up all other proviſion as he goes; as is their cauſe, ſo is their actions, baſe, and barbarous, God reward them accordingly.

We have Intelligence of ſome ſhips lately taken from the Kings partee, two of them were of the beſt *Briſtall* ſhips, and ſome other of leſſe burthen, yet of better prize, have beene taken by Captaine *Swanley*, laden with cloath, wines, &c. comming from *France*, and bound for *Exeter*.

From *Oxford* ſeverall papers and Proclamations, were ſent, which were intercepted by the way, they came by water, but the boat leak't and let in a ſeatcher which fetcht them out: one Proclamation is that all Forraine Coine ſhall paſſe within this Kingdome, at the ſame rate they are Coyned at in other Countries, it ſeemes they hope for outlandiſh money. Another Proclamation, was to prohibite the

the taking of Cuſtomes, for ſuch goods and proviſions, as ſhould be brought into *Ireland*, ſo that it ſeemes they will ſend Treaſon thither at the cheapeſt rate.

We have Intelligence, that *Colonell Beare* who lay with 1000. horſe quartered in, and about *Stratford* upon *Avon* in *Warwickeſhire* marcht with part of his horſe toward *Camden*, in the edge of *Gloceſterſhire*, and there tooke 80. horſe, and divers priſoners; one Major, 2. or 3. Captaines, and other Officers, he tooke two Horſe colours, and three Foot Enſignes, whereof one was (as I am informed) the ſtripling Earle of *Northampton* Colours: this young ſtripling is fuller of his fathers poyſon, than of *Mars* valour; hee'le not give over his Malignancy and Rebellion, till he be knockt on the head, as his crucifix Father was; whoſe body was more beholding to Sir *John Gell* for interring it, then to the beſt friends he had at *Oxford*: an admonition to the ſonne.

The States of *Holland* (of whom our Dove hath formerly made ſome Relation) have preſented their letters to the Parliament directed to the Speakers and well accepted by the Houſes: only in that it was in *French*, it was appointed by the Houſes, to be Tranſlated into *Engliſh* before it was read: and was on *Wedneſday* read at a Conferencd; the matter was ſmooth and good, to this effect. That the State of *Holland* weying and conſidering the great diſtractions of theſe Kingdomes, and the much effuſion of blood that had already been ſhed, and yet likely to be, if not by ſome meanes prevented: acknowledging themſelves ſo engaged to this Kingdome, as they could not be disjoyned, &c. They deſired to mediate between his Majeſtie and Parliament; and had beene with his Majeſtie to that purpoſe, to which they found him not averſe, &c. It was at the conference agreed by way of anſwer, that as the two Kingdomes were now united it ſhould be referred to the Committee for both Kingdomes to conſider of, &c.

From *Newarke* we have Intelligence that by an accident (how it was in particular I yet conceive not) ſome part of *Colloneli Kings* Regiment being upon duty neere the entrance into the Town: the enemy ſuddenly and unexpected iſſued out with a party of Horſe, and invironed thoſe foote, and with their horſe forced them into the Towne, where they are now their Priſoners, the number is ſaid to be about (or neere) 200. the event of War is various, he that wins muſt loſe, but *a Sparrow falleth not to the ground without God*; let his will be done. We are with credit informed that by the induſtry of

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our experienced Souldiers now before *Newarke* that they have turned the River of *Trent* from the Town, ſo as they have beſieged it round: all Intelligence agree in this, that the Town cannot hold out long to the eye of ſence, it is great oddes on our ſide, but what God will do, we cannot tell whether give it into our hands at this time, or defer it, as we defer our Repentance, and Reformation; but his mercy is more then our ſinnes, therefore we may have hope. The men within are ſtout and brave Souldiers (give the devill his due) I wiſh they were as good men as Souldiers. They have great ſtore of riches and Treaſure in the Town: and that they are unwilling to part with; many Gentlemen within have much there of their own, and much more there is of other mens, which they have plundred from honeſter men in the Country; there are in the Town, more then a good many of Gentlemen of quality, and many as bad Ladies as at the Court: our men before the Town are not leſſe valiant, and couragious to get what they within deſire to keepe; then they within are ſtout to defend it: that which adds gallantly to the one, animates the other.

The Noble Earle of *Manchester* hath unmaſtered ſome of the maſterleſſe heads of the Colledges in the Univerſity of *Cambridge*, (viz.) five Colledges: S. *Johns*, *Jeſus Colledge*, *Queenes Colledge*, *Peterhouſe*, *Clairehall*: The Parliament have appointed five, all able and honeſt men to be maſters of thoſe Colledges, all being of the Aſſembly.

On Tueſday we had ſome fears of the condition of the town of *Leiceſter*, having intelligence thath there was a great number of horſe come to *Aſhby-delaſouch* to Joyn with Colonell *Haſtings*, knowing the Gariſon in *Leiceſter* was but weak, the horſe being gone from thence, and out of the County, to *Newarke*. But on Wedneſday a poſt came to the Lord Generall, who brings intelligence that they had onely faced the town of *Leiceſter*, and quartered at Aſhby, and Loughbrough, &c. The noiſe of theſe forces quickly was heard to *Newark* ſiege, from whence the Noble active Gentleman Sir *John Meldrum* ſent Sir *Edward Harlop*, with a party of Horſe, who was alſo acompanyed with the Lord *Grayes* Regiment: they came to *Loughbrough*, having with them ſome great peeces: and had oppoſition at *Loughbrough Bridge* they entred one or two bridges eaſily, there being four bridges a good diſtance each from the other, which reach half a mile over, the river parting into ſeverall Streams through the Medowes: But in fine, one *Ruſſell* a Gunner, honeſt, valiant,

valiant, and skilfull, Levied a peece of of ordinance, and did great execution against the Enemy for three shots, which forct the Enemy to retreat, and gaue Sir *Edward Hartop* opportunity to gain all the bridge, for upon their retreat our horse fell upon them, and rowted them into some disorder: then the enemy rallyed again: drew into the great Meddow, and divided into five bodies, our horse came and faced them, and divided into two bodies, each of the enemies body was as big as one of ours: and so they faced till towards night, then the Enemy retreated to the Lands and ours to the Bridges, and a foord neer, to make the passages good: These horse of the enemies were Sir *Charles Lucus* horse, and Colonell *Hastings* (who never doth any thing but rob Carryers without helpe) and *Wilmots*, they were at least 2000: That night Sir *Edward Hartop* had intelligence that Prince *Rupert* with 2000 horse, and as many foot, with some great peeces were at *Poulsworth* in *Warwickshire*, about ten, or twelve miles off, intending to joyn with the aforesaid horse: and said, that the foot with *Prince Rupert*: were Irish and Welsh: in the morning some of his Troops were discovered, and Sir *Edward Hartopp* retreated toward *Newark*: the Lord *Grayes* ragiment into *Leicester*: and all the foot that were at *Melton-Mowbury* with them, they having quit that Garrison, and slighted the works: *Leicester* is in good condition and provided for assault; wee have intelligence that some horse will be sent from *Newark*: and 3000 horse and foot from *Cambridge* and that Colonell Bear is commanded that way, to second them, and some of the horse of the Earl of *Manchesters* in *Bedfordshire*, things work: let God work by them: and we shall see cause to wonder at the successe in the end.

On thing I had almost omitted (and am almost necessitated to abridge) the thing is so haynous and barbarous, that I yet never heard any parallell, in briefe thus, some of the Lord *Caples* men going against *Hopton Castle* in *Shropshire*, where there were not above 30. men in it, but they made good the Castle till their Ammunition was all spent; then yeelded upon faire and honourable quarter, which the Enemy as dishonourably broke, and as soon as they entred layd hold of them, and caused a great pit to be made into which they cast them, and buried them alive.

For the Scots Armies progresse a relation is this present Thursday extant which lately came from thence, and is a confirmation of what I have formerly writ, (though larger) and therefore I shall neede to say no more. Sir *William Waller*, I am confident advanced to joyne with Sir *William Belfore*, on Wednesday last and not before, he kept a Fast on Tuesday; the presents of God go with him.

Printed according to Order, for L. C.

Good Newes from Newark. Number 26.

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London

The true Informer:

Continuing a collection of the most speciall and observable Passages which have been informed from severall parts of his Majesties DOMINIONS.

From Saturday March 16. *to Saturday* March 23. 1643.

I. *The last intelligence from Newarke of the safe condition of our Army there, as it was informed to the Parliament on Friday last.*

II. *A Relation from Holland of the taking 13. Priests and Jesuites with many others, who conspired in a Plot against the Protestants.*

III. *Two Proclamations from His Majesty: First, that all Forraigne Coyne shall passe within this Kingdome at the same rate they are coyned at in other Countreys.*

IV. *The second prohibiting the taking of Customs for such provisions and goods as shall be sent into Ireland.*

V. *A punctuall relation of the proceedings against his little Grace of* Canterbury *on Friday last.*

VI. *A Relation of 1000. of the pressed men that deserted the Cavaliers and joyned with the Garisons of Lyme and Poole.*

VI. *The taking of two ships laden with Ammunition coming from Dublin in Ireland.*

VIII. *The taking of Hopton Castle, by the Lord Capells forces, and their cruelties in burying 18. of our Souldiers alive.*

IX. *A necessary incouragement to such of the Parliaments forces as are now advancing against the Enemy.*

X. *The taking of* Edward Dobson, *alias* Conspicue-Ned *(lately a Booke-Seller without Newgate) by the Garison of Northampton, and a Warrant to fetch him up to London.*

London, printed for T. Bates, and I. W. I. 1643.

The true Informer:

CONTINUING

A Collection of the moſt ſpeciall and obſervable Paſſages which have beene informed this *Week from ſeverall Parts of His Majeſties Dominions.*

IN the laſt weeks intelligence, ſave one, our Informer premiſed a ſhort caution unto all ſuch ſouldiers as were ingaged in the Parliaments Service, but more particularly unto ſuch as were this Spring (the moſt ſeaſonable time for warlike affaires) to advance againſt the common Enemy of Religion and Liberty; which in regard of the neceſſity of it, we muſt now renew, both in reſpect of their owne ſafetie, and the welfare of the Cauſe they undertake, for ſo much as we finde by daily and ſad experience, that common ſouldiers and common Sailors, though they are moſt frequently under the ſhadow of death, yet are ſeldome mindfull of another and better life: that therefore which I ſhall now advertiſe unto them and others, is briefly this.

In the managing of your outward warfare do not forget your more conſiderable inward and ſpirituall warfare: it is a ſad and bitter thing to ſee, how few ſouldiers minde this *unum neceſſarium*, one thing above all others neceſſary, nay to ſee ſome (who before they entred inured into this condition, were ſeemingly religious, modeſt, ſober, temperate men) ſo exceedingly changed into worſe, that few would believe they were the ſame men: what a ſad thing is it to ſee mad men dance about the brink and pit of ruine, without either care or feare? Alas! you are in danger of death every moment, you know you walke in the valley of the ſhadow thereof, if you have not intereſt in Chriſt,

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your case is sad if you have, and yet a guilty conscience of a loose, careless, and negligent life and conversation: Alas! how can you expire and breath out your soules into the hands of God, with a cheerfull and comfortable spirit? Suppose you prove victorious, and prosper in all your designes (which the Lord grant) yet what advantage will you have, by gaining without, and losing within? what will the spoiles of your enemies advantage you, when Satan shall spoile your inward treasures, what is it to lead your enemies into captivitie, when your soules are led into spirituall bondage by the devill himselfe? What is it that you let out the blood of your enemies, when your vitall blood of inward strength and communion with God seems to waste? that you surround your enemies, when your selves are surrounded with your spirituall adversaries? and therefore put on the whole Christian Armour, that you may be able to stand in the evill day, and having done all, to stand still, wrestling with Principalities and powers, the rulers of the darknesse of this world, and spirituall wickednesses in high places. And thus, having premised this admonition (out of a zeal to the publike good) in this weekly information, because I know the intelligence is most of all expected and look't after, I will now give you a briefe account of the present affairs of the Kingdom.

Hopton Castle.

Our Informer begin the last weeks Intelligence with a Relation of the outragious and uncivill behaviour of the Cavaliers at Salisbury and Exeter, and of the Irish forces near Bristol and other places, but this week hath produced certaine Information of the most unheard of, cruell, and barbarous carriage of the Irish Forces in their taking of Hopton Castle, which lies between Shrop-shire and Hereford-shire, where a small Garrison of the Parliaments forces lay, who being besieged by a part of the Lord *Capells* Forces, (most of them Irish) made good the said Castle till all their Ammunition was spent, there being in all not above 30. men in it, who at last being constrained by necessity, surrendred the said Castle, and yeelded themselves unto the Enemy upon faire quarter, to passe away without any injurie done unto them, but such was the perfidiousnesse and unfaithfulnesse of the enemy, that although they had given our forces quarter as aforesaid, they sent out a partie to pursue them, who overtooke them and brought them back, cutting and hacking divers of them, in a most inhumane and barbarous manner and drove 18. of them into one pit, where they threw stones and earth up-

on them, and buried them alive, by which unparalleld actions of theirs the inhumanity of those unnaturall miscreants is much more apparent, and these and other their unheard of bloudie enterprises will we hope shortly be an occasion to draw down the wrath of Almighty God upon them to their utter ruine and destruction.

Westminster.

On Munday last March 18. A Barge coming from Henley upon Thames, was carefully searched by those designed for that purpose at the new Block-Houses lately built on the river of Thames neere Westminster. There was found therein a bag, and other Packets full of Pamphlets which were sent from Oxford, to be dispersed amongst the London Malignants: wherein, amongst other scandalous Libels against the Parliament, there were taken some hundreds of *Mercurius Aulicus*, and some of the most invective and scandalous Book first set forth at Oxford on Friday March 18. intituled, *The iniquity of the League and Covenant*: besides severall Proclamations, the two newest were, 1. A Proclamation that all Forraigne Coyne shall passe within this Kingdome at the same rate it was coined for in other Countries. By which it may be also collected, That the Cavaliers expect outlandish money as well as outlandish Forces. Another Proclamation was, to prohibit the taking of Customes for such goods, and provisions of corn and other necessaries as should be brought into Ireland. The Agents and Traders in this kinde of Merchandise betweene London and Oxford, were also (by severall letters then intercepted) discovered, and no doubt will be speedily brought unto condigne punishment, and course taken to prevent the like inconveniences hereafter: it being alwayes observed, that those wicked and malignant Pamphlets have been from time to time, not only a means to uphold the spirits of the malignant party in this City, but also to infect, and work upon the hearts of many ignorant people, to side with the Cavaliers against the Parliament.

West-Chester.

We had this week intelligence by some good hands, of the taking of two of Sir *John Peningtons* ships by the Earl of *Warwicks* men at Sea, which were coming with Armes from Dublin in Ireland, to supply the Cavaliers and Irish Forces at Westchester, by which means they are frustrated of their intended relief.

Holland.

Holland.

By ſeverall Letters from Holland it is advertiſed, that there was of late a horrid and deteſtible plot indeavoured to be put in execution, by ſome Jeſuites, Popiſh Prieſts and others of the Papiſts at Leilen, to work a diviſion and diſcord between the Proteſtants and Catholikes, but (through the mercy of divine Providence) it was diſcovered, and 13. of the complotters, being Popiſh Prieſts, were apprehended, and are ſuddenly to ſuffer for the ſame.

On Friday laſt March 22. his little Grace of Canterbury came againe unto his Triall at the Barre of the Lords Houſe. The Charge which was managed againſt him by M. *Maſſard* was upon the third Article. There were many Witneſſes examined upon Oath, all which would be too long to be here mentioned. I ſhall therefore, for brevity ſake, give you a ſhort view of the principall Heads of their Teſtimonies againſt that Miſcellanie of wickedneſſe, which are as followeth.

George Long, *William Berg*, and other Somerſetſhire men declared, how that divers Church-Wardens, and others, in that Country were ſeverely proſecuted by the Biſhop of *Bath and Wells*, by his procurement, as appears by the teſtimony of Sir *William Portman*, for not railing in their Communion-Table Altar-wiſe, according to his ſuperſtitious commands, and the penance which was injoyned and inflicted upon ſome of them for not complying, was, That they were to go into three ſeverall Churches, Bath, Broome, and Beethmington, and there they ſhould confeſſe and acknowledge, that they had offended the Lawes of God, in that they had not ſet up the Communion-Table Altar-wiſe: after which, many of them out of trouble of conſcience being convinced of their failing therein, fell into deſpaire; others ran mad, and ſome fled out of the Kingdome.

Then the depoſition of one M. *Ralph Grafton* of London, Vpholſter, made Jan. 20. 1643. he being ſince gone into Holland, was read, the effect whereof was:

That he was ſeven yeers ſince committed to the Fleet, for refuſing to take the Oath *Ex Officio*, when there were no Articles exhibited againſt him: and from thence he was tranſmitted to the Gate-houſe, and thence to Woodſtreet-Counter, fined 55. pound without hearing of him, and the ſame eſtreated into the Exchequer; and afterwards he was removed to the Fleet, where he remained ſeven yeers in great miſery, by the Biſhops procurement: but in the beginning of the Parliament

ment before this he got his Writ of *Habeas Corpus*, but was againe remanded to the Fleet.

And this Deponent further saith, that he having libertie by Order of the Court of Exchequer, 13 *Caroli*, and going abroad accordingly, he was by the Arch-Bishops procurement deprived of his Benefice. And that when he had procured a second Order from the said Court, which when it was shewed to Master *Ingram*, Deputy Warden of the Fleet, he said he could give him no liberty upon that Order untill hee had spoken with the said Arch-Bishop, because he had commanded him to the contrarie, whereupon the said *Grafton* still urging him upon the Order, he answered, would you not have me obey the man that hath such a sway in the Kingdome? Affirming that he had rather have his right hand cut off, then to let him step over the Threshold of the Fleet. without leave of the Arch-Bishop, although his wife was then ready to die: Whereupon he causing complaint thereof to be made to the Barons of the Exchequer, one of the Baron held up his hand in the open Court, and cried out, oh the Bishop, the Bishop, I dare not meddle with it. And the said *Grafton* further deposed that the Arch-Bishops Servants pleaded against him, and likewise said to Master *Lenthall*, now Speaker of the honourable House of Commons, (being then the Deputie Councell) that he should be of his Councell no more, and that if he did, they would spoile his practice, or to that effect.

One M. *Ward*, Minister of Dennington in Suffolk, declared, how he was turned out of the said Living, worth twelve score pounds *per An.* by the procurement of the said Archbishop, notwithstanding he was lawfully instituded therein, and that the said Bishop interrupted the Courts of Justice, writ severall Letters, that no Writs of *Nrad[illegible]* might be granted, either out of the Chancery or Common Pleas, to the said *Ward*, having an intent to preferre a Creature of his own thither.

M. *Prynne*, M. *Dade*, and others then also witnessed against the Arch-Bishop for his excommunicating of M. *Ferdinando Adams* a Church-Warden in Ipswich, for not blotting out this Text of Scripture upon the Church-wall, *It is written, My house shalbe called the house of prayer, but ye have made it a den of threves*: and *pro non delendo* are the words of his Excommunication: by which means the said M. *Adams* was utterly undone, in regard none of his neighbours would either buy, or sell, or trade, or converse with him, notwithstanding which, when he came to M. *Prynne* (being his Counsell) for advice, he was constrained

ned to come disguised, otherwise the Pursevants would have taken him, and carried him into the High-Commission Court.

Next Master *White* related severall passages concerning the Bishops interruption of Master *Bagshaw*, in his reading in the middle Temple, where he had but demonstrated the Statutes he intended to insist upon, but the next day before he went any further, there was a prohibition came from the Lord Keeper of the great Seale, That offence was taken at Court at something that fell from him, hereupon he first made his addresse unto my Lord *Heath*, and afterwards went over to Lambeth to speak with his little Grace, and to know the occasion of his displeasure, declaring that he was come to satisfie his Lordship, unto which his little Grace gave him no other Answer then this: *We shall answer that the next Terme in the High Commission Court.*

There was also a Letter read, acknowledged to be the Bishops own hand, directed to one of his Brethren in iniquity, the Bishop of *Bath and Wells*, dated from Lambeth-house, Octob. 3. 1643. beginning with a *Salutem in Domino*: wherein he writes, that he was commanded by His Majesty to put him to a little pains, which was this: That in regard Sir *Thomas Richardson* and some other Justices of Assize had the Summer before indeavoured to put down the Feasts of the Dedication of Churches, commonly called Wakes, and to that purpose had caused some Papers to be publikely read in some Churches, his Lordship declares, and that very rightly, that the said Feasts of the Dedication might be kept for the neighbourly meeting of the people, the service of God, and the preventing of Ales, notwithstanding any frivolous pretences to the contrary, and wishes him to send for some of the greatest of the Clergy in his Diocesse, such as stood best affected to the government of the Church, and to consult with them about so good a work, and concludes thus:

Your Lordships friend and brother,

W. CANT.

After which Mr. *Maynard* made a brief observation to this effect, That which way soever the thing went, or whatsoever the businesse was, His Majesties name was still interposed by the Archbishop, and desired thereupon, that in regard the time was so far spent, he might not speak of Mr. *Hamdens* Case till next time.

MUSEUM BRITANNICUM

Poole

Poole and Lyme.

For the affaires in the Westerne parts, wee are advertised, that the greatest part of the pressed men which the Devon-shire and Cornwall Cavaliers doe force to goe forth in their service, doe daily desert them, and that there are very lately neer 2000 of them have deserted the Cavaliers, and desire to serve under the command of those worthy Governours of the Garrisons of Lyme and Poole, so that they doubt not, but in a short time they shall have a considerable strength to march out against the Enemie.

The last Newes from Ireland is very sad, and indeed how can wee now expect other, since it is now become as a Store-House of fuell to heighten the flames already kindled in this Kingdome. The Marquesse of *Ormond* hath already sent a great part of the Magazine at Dublin hither. The miseries of the Protestant party there daily increases, not onely in the Province of Ulster, but in Dublin it self, where Corne is already very scarce, so that they feare a sore and sudden Famine, will ere long insue, we heare Generall Lesley hath commanded two Scotch Regiments from Ulster, for service there, in regard provisions are growne so scarce in those parts.

The Arch-Bishop came again to the Barre about foure of the Clock in the afternoon, and made excusatory not satisfactorie defence, unto the principall parts, whereof Master *Maynard* excellently replied, and the Arch-Bishop is ordered to come again to triall on Thursday next.

By Letters from Northampton we are advertised, that *Edward Dodson*, alias *Coxeter-Ned*, sometime a Book-Seller without New-Gate an abusive Malignant, who had printed many scandalous Pamphlets against the Parliament, was taken with a Crucifix about his neck, by that Garrison March 12. There is a Warrant sent to bring him to London.

This afternoon came a Messenger from *Newark*, who was at Sir *John Meldrums* Quarters on Wednesday night last, who informs that they were in a safe condition, and had cast up trenches within pistoll shot of the town, and were 6000. strong, able to send out a party against the enemy, who they heard were within twelve miles of the town.

From Coventry this day we are informed, that the Cavaliers fired the town the beginning of this week, took 50 loads of hay from the townes adjacent, and were carrying it away, of which Major *Purslow* having intelligence, sent a party of horse, who fell on the reare of them, rescued the 50 load of hay, took 60. horse, besides some Officers and common souldiers, all which he brought safe to Coventry.

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